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THE NEGRO TODAY

What Is Happening to the Negro Public Schools?

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THAT there is a special emergency in education in the United States caused by the economic depression, has been recognized in a hundred ways. That this emergency is specially acute in Negro education arises from a number of causes, chief of which is the outstanding fact that the Negro is perhaps the most underprivileged minority group in the nation; being disadvantaged with respect to social and economic development as well as to educational progress.

The most encouraging thing that has happened in Negro education from the national viewpoint in many a year was the creation in September of 1930 in the Bureau of Education a new department devoted entirely to the interests of Negro education. As announced by the Department of the Interior the purpose of this new service was "to serve as a clearing house of information concerning

Negro education; to conduct, direct, and encourage educational research; to stimulate interest in the present status and future possibilities of Negro education; and to assist in coordinating the various researches, activities, and interests of Negro schools and persons concerned in Negro education and related matters." The head of this department whose title is "Senior Specialist in the Education of Negroes" and who was appointed as a result of Civil Service examinations, is Dr. Ambrose Caliver. It is of special interest to United Presbyterians that Dr. Caliver is a product of Knoxville College. During his college course he earned his way by working while he attended the college. His teachers in the college remember the earnestness and persistence with which he carried on his studies while often-times they were concerned whether he was not endangering his health in not

having enough sleep and in too close application to his studies. After graduation at Knoxville College he became a specialist in education, later being made Dean of Fisk University from which position he was appointed to his present office.

At Dr. Ambrose's suggestion a National Advisory Committee on the education of Negroes was appointed and already outstanding results favorable to Negro education have been secured, and the National Office of Education is supplying most enlightening facts concerning what is being done, and the needs, in the field of Negro education.

What the depression has done to Negro education and the emergency that arises from the depression were set forth very definitely in a report made by Dr. Caliver to the Commission on Emergency Education. From the report we gather the following interesting summary:

"Great advancement has been made in Negro education, especially since the World War. In some places and at certain levels the rate of progress has been astonishing. However, despite the tremendous gains which have been made in recent years, the education of the colored race still lags far behind that for the country as a whole, and for the whites in those States having separate schools for the two races. And there is grave danger that the chasm will become even wider than it is at present.

"The following facts will illustrate the present plight of Negro education. They are discussed in light of five means being employed, according to a recent investigation, to effect major economies in school expenditures for Negroes:

"1. *Shortening the school term.* Already the average term in schools for Negroes is only four-fifths as long as that for whites. Negro children with all their social and economic handicaps, are expected to accomplish the same tasks in 80 per cent of the time required for white children. As Booker Washington once said, this is paying a high compliment to the native intelligence of the Negro. The shortness of the school term is partially reflected in the excessive retardation of Negro children. A recent study of Negro children in rural communities showed that two-thirds were retarded.

"2. *Increase in class size.* In 1920-30 the class-size in Negro schools was on the average 50 per cent greater than that for the white schools in the same States.

"3. *Abandoning of Schools.* Because of the scarcity of schools and the lack of transportation facilities Negro elementary pupils are already greatly handicapped. Of 44,000 Negro children studied in 1930, 17 per cent lived 3 miles or more from their schools. A similar study of white children showed only 4 per cent living 3 miles or more from their schools. Thirty-nine per cent of the Negro elementary-schools children lived 2 miles or more from the schools they attended. Only 1 per cent of the 44,000 pupils studied were transported at public expense. According to the 1929-30 report of a State superintendent, for that year the sum of \$1,053,649 was spent for the transportation of white pupils, while for the transportation of colored pupils \$200 was spent.

"In 1930 according to the State reports there were 230 counties in 15

Southern States having a Negro population constituting one-eighth or more of the total population, which had no high-school facilities at all for Negroes. There were 159,000 Negro children of high-school age in these counties. An additional 195 counties with the same proportion of Negroes had no four-year high schools for colored children. There were 197,000 Negro children of high-school age in these counties.

"When abandonment of schools for Negroes is contemplated it should be remembered that already more than one million (or one-third) of the Negro boys and girls of school age are out of school.

"4. *Reduction of teaching force.* In order to make the pupil-teacher ratio of Negroes equal to that of the whites in the same States, on the basis of 1930-31 figures, 17,000 additional Negro elementary teachers would be required, and in order to equalize the ratios of Negro high-school teachers to Negro children of high-school age, 13,000 more Negro high-school teachers would be required than were then employed.

"5. *Reduction in salaries.* The average annual salary of rural white teachers in 1930 was \$945, for colored teachers it was \$388. In some rural communities colored teachers received as little as \$200 per year. Nearly as great divergencies exist between the salaries of colored and white teachers at the high-school level and in urban centers. It is clear that persons who are already living on so narrow a subsistence margin cannot receive as deep salary cuts as others with a wider margin without serious impairment of health and efficiency.

"Finally, a changed attitude in comparison to that exhibited toward the Negro during the period of slavery is becoming increasingly apparent—more and more he is being held to the same standards exacted of the white citizen. This means that the gap which exists between the Negro youth and the trained Negro adult, who is expected to participate effectively in the work-a-day world, is greater than that existing between the white youth and the trained white adult for the reason that the educational facilities provided to bridge this gap, as pointed out earlier, are more meager for the Negro and have lagged farther behind the requirements of modern life.

"It is obvious, therefore, that a further diminution of educational facilities of this group would handicap them far in excess of the handicaps placed upon other children and would hazard the possibilities of their participation in our future society with a degree of efficiency commensurate with the demands. Therefore, through the Joint Commission on the Emergency in Education, the attention of the country is called to the fact that serious consideration should be given to the past and present inadequacies in the educational facilities for Negroes before further retrenchments are made."

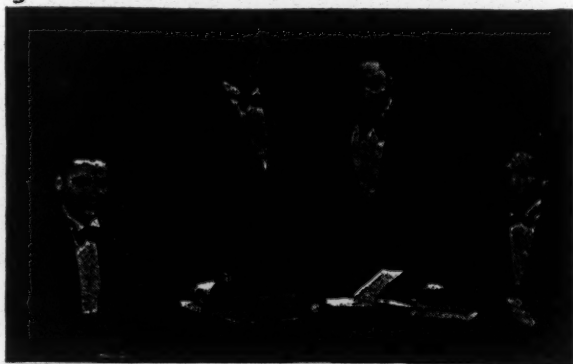
History does not anywhere record so much progress made in the same length of time as that which has been accomplished by the Negro race in the United States since the Emancipation Proclamation. . . .

They have come up from slavery to be prominent in education, the professions, art, science, agriculture, banking and commerce. — *Calvin Coolidge.*

What Is Happening to the Negro Church Schools?

By the Rev. J. Kelly Giffen, D.D., Knoxville, Tenn., President of Knoxville College

NEGRO church schools are operated on three levels as grammar schools, high schools, and colleges. We often find a combination of two of these levels, and occasionally a combination of all three of them, in the same school. But church schools on the grammar school and high school levels are being rapidly eliminated. The public school system has expanded so rapidly in the South during the last two decades that there is no pressing necessity for the church to operate grammar schools and high schools, except in a diminishing number of communities where public sentiment has not yet reached the point that this work can be taken over by the county, or the town.



Knoxville College Debating Team. This team has won a fine reputation.

Again, Negro colleges are of three classes—church, state, and independent. But the number of independent colleges is very small. Fisk University at Nashville, Tenn., Hampton Institute in Virginia, and Tuskegee Normal and Industrial Institute in Alabama are the chief independent colleges. Every state in the South has at least one state college for Negroes and some have more.

There are approximately one hundred schools for Negroes in the South doing work above the high school level as junior colleges or standard colleges. Approximately seventy-five of these are church schools which have been established by the various denominations in the North or by Negro churches in the South.

CHANGES EFFECTED BY STANDARDIZATION

But these seventy-five church colleges, more or less, are facing a new situation brought about by standardization. For years the Negro colleges of the South came under no standardizing agency whatsoever. Later state boards of education placed their approval or disapproval upon the work of these colleges in considering the question of granting teachers' certificates to their graduates. Within the last three years the Southern Association of Colleges and Secondary Schools has accepted the responsibility for surveying and rating these institutions. They are to be measured by the same standards as are applied to white colleges in the South.

This will mean eventually a sifting of these colleges. The process has already begun. In some cases two or more institutions are being combined into one, so that the resources of the consolidated school may meet the requirements of standardizations. These consolidations may cover colleges of the same denomination in different communities or colleges of different denominations in the same

general community, as the uniting of three schools in New Orleans to form the new Dillard University. In other instances church colleges which lacked sufficient support to be accredited by standardizing agencies have been taken over by municipalities. In other cases in which schools could not effect a combination with other schools the institutions have been closed. The economic stress of these times is making the situation very acute for many of these colleges. With the pressure of standardization on the one hand and the lack of financial support on the other, more of these colleges will probably be forced out of existence soon. The situation is almost exactly that which colleges of the North faced a generation ago. But when the sifting process is over there will probably be fewer but better colleges than there are at the present time.

CHANGES IN CURRICULUM

In former years almost all of the Colleges for Negroes in the South emphasized the industrial phase of education. Most of these colleges carried high schools and this work was offered on a high school level. When the high school departments of these colleges were dropped most of this industrial work was dropped. This applies especially to colleges which were seeking standardization. Equipment for industrial work for recognized college credit in most industrial subjects requires considerable outlay of expenses. The state colleges with state funds behind them can afford this equipment, and there is a growing tendency for the church and independent schools to leave this phase of education to the state schools and

confine their efforts to a liberal arts education. Even Hampton Institute and Tuskegee Normal and Industrial Institute, two schools which have traditionally laid great emphasis on industrial education, are gradually dropping that phase of the work and moving into the field of liberal arts.

CHANGES IN STUDENT BODY

The student body of the Negro colleges is changing. The average stu-



Girls' Gymnasium Class at Knoxville College
 dent is younger than he used to be. The number of men enrolled in Negro colleges compared to the number of women enrolled is larger than it was five years ago. But the greatest change has to do with the educational background of the students. Formerly very few students were received into colleges from public high schools, for the reason that there were very few public high schools. Most of the college students came from private academies operated by the church. With the development of public high schools for Negroes in recent years and the corresponding elimination of many private academies supported by the church, the great majority of students in Negro colleges are now being received from the public high schools. This change of educational background is very naturally reflected in the student body.

CHANGING ASPECTS OF RELIGION

Certain grave questions are being raised these days by Negro students regarding the Christian religion. Negroes are so often the objects of discrimination and injustice, not only on the part of those who profess no religion, but also on the part of many

ship as well as on the basis of character.

Because of our traditional insistence upon the separation of church and state, the state schools are limited also in the emphasis they may place upon religion. The church school is free. And there are still many who will select the church school for this reason. A question-



Administration Building, Knoxville College

who are known as Christians, that Negro students become confused and bewildered. They can hardly be blamed in this. The chief danger lies in the fact that they may become iconoclasts, and iconoclasts in their enthusiasm usually destroy much that is good along with the evils which they seek to eradicate.

But there is still a place for the church college. Considering the church college as an independent college in contrast to the state school, the church college can maintain standards of scholarship. In this respect the state colleges are somewhat limited in that they are almost compelled to accept any student who is graduated from a public high school. The church colleges can select their students on the basis of scholar-

naire recently presented to eighty freshmen of Knoxville College by our publicity director revealed that twenty of them were more or less influenced to choose Knoxville College because it was a church college. Twenty-nine others chose to attend Knoxville College to please parents. How many of these parents induced their children to attend Knoxville College because it is a Church College we cannot say. But thirty-four freshmen gave this as a reason why they would commend the institution to prospective students.

We would not say that all persons, either white or Negro, who have accomplished worth while things appear in "Who's Who in America," but it is interesting that the 1929-30 edition includes the names of 97 Negroes who have achieved distinction.

What Is Happening to Interracial Goodwill?

By Mrs. John Cotton, Henderson, N. C., Member of State Interracial Commission of N. C.

THE TIME allotted me was too short for me to examine and speak of the Interracial work in any other state than my own. I would be glad to review the work of the Interracial Commission from its beginning, but perhaps my readers know more about it than I. Having been a member of the North Carolina Commission from its beginning, perhaps I *can* speak from the inside.

The membership, at first, was purposely small—only about 50 for the first few years. In these latter years, it has gradually been increased until, at the last meeting, February 15, at the Governor's invitation, nearly a thousand persons met in the first Presbyterian Church of Raleigh, for the delicate task of an attempted adjustment of these two races living together in this, our Southland.

In Pennsylvania or New York, "interracial" would mean something quite different from what it means in North Carolina or Georgia. We do not think in terms of Syrians, Greeks, Italians, etc., but only of the white and black citizens of our Commonwealth.

In North Carolina, the personnel of the Commission has been very happily chosen. Among the Negroes, the leading school people, ministers, professional and business people; and among the whites, members of the State Boards of Education and Health, ministers, social workers and leaders in thought, have joined, not so much with the idea of quieting potential riots, etc., but with the hope of bringing about mutual under-

standing and sympathy between the two races.

Of the many things accomplished, I mention only two, viz: (a) At one time bus transportation was often denied colored people, and bus transportation for *all* was made a statewide issue, and was obtained through the efforts of the Commission, which obtained one of the best lawyers in the State to fight the case.

(b) In our own town, ten Negroes—three of them college graduates—one holding a Master's degree—were denied the privilege of registering to vote on the ground of insufficient scholastic qualifications. Through the efforts of our local Commission, this matter was adjusted and all were registered.

Virginia and North Carolina share the support of a full time Executive Secretary. We have as our President, Professor Odum of the University of North Carolina; one Vice President, Bishop Dorst of the Episcopal Church; another, J. A. Cotton, D.D., of Henderson Institute. Each of these men presided at one of the three sessions of the last meeting.

There are insurgents in both races—significant that it seems to be the *older* people among the whites and the *younger* ones among the colored people.

The most vital things in our mutual relationships are discussed with frankness on both sides—the school situation; the position the Christian Church should take in the matter of race relations; the matter of suffrage; wage inequalities—such

things are discussed with frankness and freedom and for the most part, without rancor.

At our last meeting, a strong anti-lynching resolution was passed with the hope that the next General Assembly would pass a *working* anti-lynching bill.

We are greatly encouraged that, in times like these, there seems to be a growing tendency toward understanding and fair play; and though it takes the leaven long to work from the top *down*, we believe that there are brighter days ahead. The younger people are studying these matters in colleges and Y. M. C. A.'s and

Y. W. C. A.'s and have a much safer outlook on the situation.

Because I am a woman, I am glad that this movement received its greatest impetus from the *women* of the great M. E. Church; and because I am a *Southern* woman, I am glad that it was the M. E. Church South. But, never while memory lasts, shall I forget that it was our *Northern* friends who first saw that there were possibilities in us; who, by their sacrifices gave us schools and Opportunity, and made it possible for us to meet these, our Southern friends, on terms of equality, when the opportunity came.

What Is Happening to the Negro's Faith?

By Rev. B. B. Evans, Norfolk, Va.

THINK all of us realize that this is a good question to ask of any people in these days. Surely, "these are times that try men's souls." But I do not know of any people whose religious status should challenge America's thought and interest more in these days, than that of the Negro.

For the most part in years gone by, the Negro has lived a rather even tempered life religiously. He has always been able to see God in everything, yet has never grown pantheistic and has never lost faith. But today it is different. Never before during the Negro's stay in this country has his economic life made such taxing demands upon his religious faith. The result is, the faith which was once so sturdy is today being tremendously shaken—the kind of shaking which results not in collapse, but in readjustment. And I think he will be the better for it.

During the past few years, the

Negro's very physical existence has been threatened as never before in his history in America. Pressure was brought to bear at this point during the days of slavery, but even then the Negro was always warmed and clothed and fed. Then, too, he did not know as much as he knows today. His social tastes were not cultivated as they are today. All of that pressure was released after slavery because the Negro entered into a more liberal life. But the incidents of the last few years have been to the Negro either an attempt at slavery in a new form, or an attempt at his physical extinction altogether.

We are told that an army travels on its "stomach." The same is true of a race or nation or individual. Cut off the food supply and all is off. The Negro's food supply has been cut, and in the most diabolical way possible. Drastic reductions in pay came, which were to be expected, and to

which the Negro because of his wonderful power of adaptation, rather easily adjusted himself. But summary discharges came which were unexpected, and to which the Negro could not easily adjust himself because of the manner and motive in which they came.

I was talking to a man a few days ago who has served one firm continuously for twenty-five years. He started when the enterprise was a mere shop and has labored and suffered and grown with the business along with the owner and clerks throughout the years. In fact he was the oldest man in point of service aside from the owner. But not long since he was discharged. He began to search himself to see if he could find any reason in himself as to why he was so discharged, but could not. So he went back to his boss for light, and was told that there was nothing wrong with his service, and that he would give him the best of reference anywhere, but that he was making room for a white man. Can you imagine the shock which these words caused in his soul? He said pathetically, "I didn't think Mr. A. would treat me like that. I have known him all of my life, I helped to raise his children, I love them. He 'longs to the church and I 'longs to the church—now do you call dat 'ligion? I think I will go to the people on Freemason Street." The people referred to are communists. This man's name is legion today. Add to it the thousands of women who because their husbands are out of work, are forced to work for as low as two dollars a week and try to support a family—and you have a pretty fair picture of the average Negro today.

You can easily see from the question above what was going on in the man's soul. He has been forced to summon all the intellectual and moral power that he has to shed light on the religious phase of this incident, and if possible, brace his wobbling faith at this point.

For the educated Negro, such instances as the above mentioned, have occasioned a more thorough study of not only the foundations of the Christian religion, but also a study of other religions and cults, especially Humanism, Bahaism and Communism. And those who have fallen on what we believe to be the wrong side of the fence are propagating their convictions with all of the power they have and seriously so. This is especially true of those who have been trained in state institutions and so had little in the way of Christian background before entering these institutions. But inconsistencies in Church institutions have favored these endeavors. They are educated, some as leaders, and they are getting and will get a hearing which, as in all religious teaching, means conversion on the part of some, indecision on the part of others, rejection on the part of many.

As I said before, it is a time for religious adjustment for the Negro; and I think he will be the better because of it. While the Negro's faith has always been founded on Jesus Christ, it has been affected too much by the practice of the white man—that is the Christian religion as practiced by the white man has been too much of a criterion. These experiences are causing him to free himself of rubbish and to get down to the bed rock of his faith.

But even though his faith in God finally will rest on a more solid foundation than before, one which will be capable of greater building, yet I think every precaution should be taken that his faith be not weakened in his fellows. The Negro feels that the Church is not championing his cause in these days as it should. While the Church is doing much in a charitable way, he feels that it is time now not simply for the Church to speak through an organization such as the Federal Council of Churches, but for individual pulpits to speak out as they did in abolition days in behalf of social freedom for the Negro. And after all a pastor, if he is the right kind, has more power in his church and community than any organization, state or national. The Christian Church can change these things. She has both the platform and the power to do it.

Because of such halting on the part of the Church, I very often meet Negroes who, though not atheistic, yet feel that the Church as she is, is

not a necessity at all. They say that the only one who is benefited by it is the preacher. There is too much truth in that. But I have tried to show such people, with a varying degree of success, that the Church is not a business or industrial institution, but is rather a religious institution—a moral and spiritual force which tries to inculcate in men those principles of living which will impel them to treat all of their fellowmen right in *every* relationship of life, and that if the Church goes there is no other institution that is dedicated to that kind of work. "Is that work a necessity?" I ask them. The answer, "Yes," has come back to me more than once. In fact I have to do a good bit of my preaching in the street these days as I meet men here and there whose feet are off the ground religiously.

I find that of all the religions Christianity is the only religion that appeals to Negroes, but that his fellow Christian—the white man—and his treatment of him is his greatest stumbling block.

What Is Happening in Our Work?

A Visit to Henderson Institute, Henderson, N. C.

By Mrs. Harriet Boobyer, Pittsburgh, Pa.

WE CAME to Henderson Institute in mid-afternoon just when school was dismissed and saw the boys and girls hurrying over the campus to their homes or piling into buses that stood waiting to take them to outlying communities. The next morning we spoke to these students assembled for chapel exercises, looked into the faces of as fine a body of colored youth as one can see any-

where and heard them raise their voices in one of their own inspiring songs. We visited the classrooms and heard the instruction going on in English, mathematics, French, science and all the branches that go to make up the curriculum of a fully accredited High School. We saw the splendid accomplishments of the Domestic Science and Sewing classes in which we took a peculiar interest

since the W.G.M.S. "mothers" these departments. We were interested in the classroom and project work in agriculture, and in the opportunities for study and reference in the well equipped library. We went through the boys' and girls' dormitories and into the big gymnasium dedicated to healthful recreation and clean sport. We were glad to see that Jubilee Hospital, that had its beginning because of the dire need of hospitalization for the students, is meeting that need as well as the needs of a great area. But we saw that there was one subject upon which more instruction was given than upon any other, and we felt that through every activity there was one purpose that received more emphasis than any other and that that subject and that purpose was Christian character and its building. The development of Christian character, not mere academic excellence, is the goal of Henderson Institute as it is of all our other mission schools.

It is a fine thing to equip the colored youth of to-day, intelligent, talented and eager for knowledge, with a well rounded education that will train the mind for work and for the proper enjoyment of leisure. It is well worth while to train the girls to cook well-balanced meals, to sew neatly for themselves and for their homes, and to guard the health and sanitation of the family. It is well worth while to teach the boys to turn their hands to all useful employments and to wrest a living from the soil, and to lead both boys and girls to live clean lives and play fairly. But how much more wonderful, how much more worthwhile it is to permeate and reinforce all these teach-

ings with daily, effective training in all those intangible but powerful elements that form strong Christian character. By implanting those spiritual values of honesty, truthfulness, loyalty, purity, patience, there is given to those lives the power and incentive that will foster the best impulses and the truest actions through life. To build a superstructure of academic knowledge upon the fear and love of God, the power of prayer, the hope of eternal life, and the need to live life in that knowledge is to build upon the only foundation that will stand the struggles and storms of life.

Then, there is an outward evidence of the inward life that is seen even in the face and bearing. I was privileged to visit Bethune-Cookman College in Daytona Beach and to go over this fine plant for the education of the colored youth of Florida. A friend who was with me remarked, "These boys and girls seem so different. The expression in their eyes and on their faces is so different." She was seeing what we had seen in the faces at Henderson. Then, there are other outward evidences of this inward life that will reach out for good into the social and economic life of the places where these students will later make their homes and into the larger contacts of inter-racial communities. It is the development of Christian character, operating through the routine of life and work, that will produce good citizenship, law observance, moral living, and that will build up Christian homes with all that they imply of permanent benefit to the community. This is the incentive that will result in honesty and faithful-

ness, that will produce a full day's work and tasks well done. These higher and more lasting effects of the training of colored youth in mission schools have been felt and warmly commended by the citizens of many communities.

What is the secret of this development of such splendid Christian character in Henderson Institute as well as in our other mission schools? The secret lies in the fact that these students are under the instruction and guidance of teachers who, developed into wonderful Christian characters by their own experiences and training in early life, are passing their inheritance on to others. Talk with these teachers and you will hear them bear loving and eloquent testimony to the lives of those fine men and women who gave time, thought and prayer to mould them in their impressionable years and to build into their characters the qualities of mind and soul that have made them what they are. The lives that these former students are living now in the years of maturity are the finest tributes to those who labored for them in an earlier day, many of whom have passed to their reward. Dr. and Mrs. John A. Cotton, exemplifying the Christian virtues and passing on their own high ideals, Miss Josephine Warren, setting up the best standards even in the routine of teaching the value of vitamins and the art of baking, and radiating her own fine personality through every word of instruction, Mrs. Eva Adams, capable and efficient, quietly exhibiting in all of her duties and responsibilities as head of Jubilee Hospital the characteristics of one who does all as a follower of the

Great Physician, Miss Totten, giving her quiet words of commendation and correction to her girls in the dormitory that they may measure up to the best and highest in life because she, early in life, had that aspiration set before her, and one teacher after another, all of them are building the values of their own lives into the lives of these under their care. The Christian educators of the South of days past have influenced a generation for Christian service that now graces and dignifies the positions of leadership among their own people and that as a faithful steward is now giving in turn of life and love to lead another generation on and up.

SIXTY-SEVEN YEARS OF NEGRO PROGRESS

It is impossible to measure accurately or fully all of the results of education. Only a part of the results can be reduced to statistics. Up to 1900 only 2,243 Negroes had ever received a Bachelor's degree; in 1930 there were 2,071 Negroes who received a Bachelor's degree. The total number of Negroes who have now received a Bachelor's degree is about 18,000 persons.

In 1900 there were only 11 Negroes who had been admitted to Phi Beta Kappa fraternity for high scholarship. Since 1900 there have been 105 Negroes admitted to Phi Beta Kappa.

Up to 1876, no Negro had received a Ph.D. degree; by 1900, only 6 Negroes had received this degree; since 1900, 47 Negroes have received Ph.D. degrees. In 1930 there were 5 Negroes who received this degree, two from Columbia University, and one each from Northwestern, Chicago and Pennsylvania. . . .

FOREIGN CORRESPONDENCE

INDIA

Mrs. Osborne Crowe, Editor, Sialkot, India

A LIFE POURED OUT FOR INDIA

By Miss Vida J. Graham

The news of the death of Miss Eleanor Maconachie came as a great shock to the people of Pathankot. It was a sad day for them when the Dispensary was closed last year but they were all hoping that Miss Maconachie would be returning this next fall and that then the Dispensary would be reopened. Now they feel that all their hopes have been crushed and they wonder what will become of them if the Dispensary is not to be reopened at all. The day after the word of her death was received here, a Memorial Service was held in the church. A number of non-Christians came and two of the leading men of the City requested that they too be allowed to speak. They spoke of her help to the women of the city and the surrounding villages and of her willingness to come to their help whenever they called her. They too bemoaned the fact that the Dispensary was closed and that their hopes of its being reopened had received such a blow.

Personally we shall miss Miss Maconachie very much. For a good many years she lived with us here at the school. Then when the district ladies were taken away from Pathankot, Miss Maconachie went out to live in that house, but we still had her in the station and she was like one of the family. She always took the greatest interest in our physical well-being and was greatly concerned if any of us were sick or if in the hot season we began to look tired. We depended on her so much when anyone was sick in the school or among the servants for she just lifted the

responsibility from our shoulders of seeing that they had the care and everything that they needed. Whether tired or not, she was ready to come when anyone needed her. So she was with the city people and those who came from the villages. Sometimes it meant a long trip on horseback or by a rattletrap vehicle that had no springs and over a bad road, but, if it meant that she could help someone in pain, the trip was made.

If one begins to speak of admirable qualities there were many in the life of Miss Maconachie, but I think one of the most outstanding ones was her high sense of duty and the determination with which she held to this at all times. She demanded this of herself and she wanted it in others. She was always on the job and it had to be something of great importance to keep her from her Dispensary each day. Her duty to the church and to the local congregation here was fulfilled in just the same way and we miss her in the work of the church. She was always prompt herself and this too she wanted to see in others.

All the city women knew the Doctor Miss Sahiba and since she went home a little over a year ago, the question asked whenever one went into the city was, "When is the Doctor Miss Sahiba coming back?" They and the village women all seemed to have the greatest confidence in her ability to help them and in the medicine which she gave. It might be a very simple remedy but if given by her hands the remedy would be sure, according to their ideas. There is a Government Hospital in the city and although for men, women can go to get medicine, but they don't want to do so and the common remark is that they want their own hospital again

and that the medicine there does no good. Sometimes a baby would be sick and the mother would bring it to Miss Maconachie and say, "You must make him well. He is your baby. You were there when he was born so you must make him well now."

Miss Maconachie was home on furlough when I first came to India and to Pathankot but she returned just about six months later and the years since that we have been here in Pathankot the most of the time. She was like a mother or a big sister to me and I always felt that my joys and my disappointments were hers also. She watched over me and advised and helped me always and in her going I feel I have lost a real friend. But while conscious of a personal loss we cannot but rejoice also in the joy that is hers now and in the welcome she would receive in the Heavenly Home from the Master whom she served and for whose sake she rendered many years of ministering to others.

AN APPRECIATION OF MISS MACONACHIE AND OF HER WORK*

By Mrs. Hazari Lal, Bible Woman at the Elliott
Dispensary, Pathankot, India

Last month, Jan. 12, Miss Maconachie passed from this world into the Heavenly Kingdom. I have known the late Miss Sahiba for a long time; first when she was serving the Master in the Memorial Hospital in Sialkot with Dr. White, but I became better acquainted with her when she was transferred from Sialkot to Pathankot and started her work in the Elliott Dispensary here. I worked with her in the Dispensary for nine years. During this time she showed me the greatest kindness and although I cannot begin to tell all she did for me and for the women here, I want to mention a few things.

(*Translated by one of the American teachers.)

First, she was so punctual and so earnest in doing her duty. No matter how great the difficulties she was seldom absent from the work at the Dispensary. She did her work with her whole heart and depended on God for His grace and strength.

Second, she was prayerful. She would never start her work in the morning until she had met with the staff and the women who had gathered and had had a time of praise and prayer with them. The women who came always received the message of salvation before they went into the hospital to receive the medicine for their physical ailments. She was patient with the people who came, and treated them as a kind mother. She used very simple medicine and things that were not expensive, but they always seemed to prove effectual and many, many women and children were made well. I think the reason was that she always gave her medicine after having asked help from God who is the perfect physician.

Third, she was sympathetic. Once a man came to the Doctor Miss Sahiba and told her that his wife was very sick and he wanted her to go to his village and do something for her. It was night time but she started out with her assistant and this man to his village. After they had gone about four miles in the tonga (two wheeled cart) they found that the tonga could go no farther. So they left it and started to walk. Miss Maconachie asked the man how far it was and he replied that it was very near. The path was rough and it was dark and the "very near" proved to be about three miles but the brave Miss Sahiba trudged on. They had no light and the night was cold and the way seemed to lead through fields but they followed the man as fast as they could. She saw the sick woman and gave her the medicine she needed and asked the man to come in for more medicine the next day. Then she walked back to the tonga and

back home. She paid for the tonga herself and received no fee from the man for they were poor. The woman became well again and has not forgotten that the Miss Sahiba helped her and saved her life.

Fourth, she was generous. She gave the people not only medicine but helped many people in other ways as well. She thought much about the widows and orphans and supported two or three orphans from her own money. This generosity extended not only to the Christians but to all who were in need. Such help was always given quietly however and few knew of her help to others for she disliked praise for herself.

There are many other qualities I might mention. She was a good manager, a good advisor, and a faithful and hard worker. Her death has been a great shock to the people of Pathankot and to the church. We shall miss her and shall miss her service.

May God grant comfort and peace to all her friends and relatives.

"BEYOND THE MISTS"

By Miss Louise Scott, Gujranwala, India

Two years ago Miss Maconachie, my father and I were going to Kashmir together. For her this special route was a new experience, but I knew that near the end of the journey, after a very dreary and monotonous ascent, we came to a long dark tunnel; a pass from one valley to another. At the other end of the tunnel if it were a clear day, the most marvellous view would burst upon our vision. Almost the whole of the beautiful Vale of Kashmir would be spread out before us, and surrounding it, wooded or grassy mountains, and still further back, majestic, rocky, and snow-capped sentinels.

As we made the dreary ascent the

mists rolled about us, till we could scarcely see our road at times, and my heart fell, thinking that the beautiful surprise I had been keeping for her would not materialize. As we entered the tunnel I could see ahead a lavender haze, but was it sunshine or mist? In a moment I knew. We were both breathless at the beauty spread out before us; the mists were all left behind in the valley we had left. The motor was stopped and we sat in silence, looking.

Weeks later Miss Maconachie said to me, "I cannot forget that wonderful experience and it all seems to me so typical of death. On this side the mists are rolling and the road is steep and hard and the tunnel is dark, but Oh! the beauty on which our eyes shall open."

She and my father have both made the long ascent, have passed through the dark passage, and now, within a week of each other, have seen the King in His beauty, and have beheld the land that is very fair.

I first knew Miss Maconachie well in Pathankot when I was a short term teacher in the school. What a change her coming there made for us all: The medical care of all the girls was turned over into her most efficient hands, and what a joy it was to see something adequate, medically, being done for the women and children of that city and the surrounding hills. Their need had been pathetic and Miss Maconachie's sympathetic heart and ability met their need in a wonderful way.

Many a time I remember a call would come from a home away out in the hills. The journey often had to be made, partly by cart and partly on horseback, over unbridged mountain streams, up difficult climbs, but she always went unflinchingly and willingly.

The women of all that section loved her and trusted her. If Miss Maconachie said a thing was true, that was enough for them, because she

had proved herself absolutely trustworthy.

And what a joy she was in the home! Her ever ready Irish wit and cheery presence were a safety valve indeed for me, so lately out of college and feeling a teaching job in new surroundings and under new conditions, a heavy responsibility.

The friendship begun then has lasted through the years and has been a blessing and inspiration that cannot be weighed or expressed.

In the home-going of Miss Eleanor Maconachie, we all, and especially the women of Pathankot, will miss the presence of a true and much-loved friend.

EGYPT

Miss Minnehaha Finney, Editor, Tanta, Egypt

"OUR DAUGHTERS AS CORNER-STONES"

By Miss Lucy Lightowler, Mansura, Egypt

Back in the early days of the Mansura Missionaries a Mohamadan was brought into contact with some of our missionaries. He found in Christ the light and truth

he was seeking and became an earnest Christian. He has passed on but his wife and family are still living here in Mansura and one by one have worked or are now working with us here in the upbuilding of Christ's kingdom. One of the daughters was Head Mistress in our Girls' School here for many years, until she married the Head Master of our Mansura Boys' School, and since then her home has been a place of inspiration and fellowship to us all. Two lovely children have come to bless this home. The first, little Davida, was like a sunbeam for the two happy years she was with them. Then God, in His wisdom, took her to heaven. Some months later wee David was born, bringing comfort and joy to his parent's hearts, and sunshine to all who see him.

How often we wish that those at home who give of their prayers and money, might know this family. The home is a center where neighbors and friends frequently gather, separately and in groups. Often it is just for a friendly visit and the fellowship that is sure to be found there. We look upon this home as one of the rich blessings of this community. It is so clean and the children are so well cared for. Little David must have his daily bath and regular feedings of orange juice, milk, oatmeal, and all the necessary things to keep him well and make him strong.



Little David



Sitt Sara and Davida

Naps during the day and other regular habits are a part of his schedule

and we think what a shining example all this is to the women who know this dear mother. David is still under a year, but we feel sure as he grows and develops, he will have all the Christian training that an earnest and intelligent mother can give him.

Sitt Sara is also a great help in our work among the women here. I often turn to her for help or advice and never fail to get it. A husband, his two boys, and a small baby are plenty to fill one's days, but we find her always ready to lead a meeting and to help in any way she can. Just this month, when we were gathering the Thank Offering, in addition to her own offering, she put in a generous one for little David also.

Let us thank God for this dear woman and others like her all over this land of Egypt, and pray that God will richly bless them and give them vision and courage as they look into the future. They are only a handful among Egypt's millions, but it is to them that we must look, especially in these days of diminishing resources, to carry on and spread abroad Christ's love in this needy land.

SUDAN

Mrs. R. F. Shields, Editor, Khartoun, The Sudan

A PLEA FROM NASIR A Letter Written by a Boy in Our Mission School

Nasir, Sudan,
Dec. 19, 1933.

Dear Friends:

Now we have just heard that some school houses have been closed in Khartoum and Egypt, because money is short. Do you have doubt in your hearts that you may close and lock our school here, and our house of medicine too because of no money? What shall we do? The people who are sick in the villages,

what will they do? We know that some may go to the small doctor in the Government Clinic that some sores will get well. But where will we hear God's word? The house of medicine here at this Mission is where many people get happy hearts as well as illnesses cured for they hear the words of God. Here men, boys and girls have learned to read the word of God in books. Many can read well.

In Hygiene lessons we learn what is good and what is bad for a person's body.

We are being taught to know

Arithmetic too. Some day the Government wants us to be the merchants of this country and not foreigners. Now, too, we have learned in Geography that the earth is round like a big ball.

Now, Pec Kak, and Dhieel Rwac and Ruot Gook and myself have helped to put some of the Bible into our own Nuer tongue. If our school and Mission close, how will we get the rest of the Bible work finished? Now, my friends, do not close our school nor the Hospital. Wait awhile, for some day all this work will be carried by our heads: by Nuers.

Our work here, do not stop it! Better that you let us go on getting more good learning!

Your friend,

Nyang Yut.

OUR STOVE PIPE

By Leander Finley

It was new and black and shiny, but it wouldn't draw. "Maybe we don't have the right sort of wood for this pipe," suggested the lady of the house, but the man insisted that nothing burned better than old dried-out lath and that was what had been used every day.

Finally a tinner was procured; not the one who had put the pipe up, for he had insisted that it was O. K. and who minded a little smoke anyway. The new tinner took a long look at the stove and then at the pipe and then ordered in some wood. He was careful to select old dried-out lath and filled the fire-box right to the lids. "The reason this stove doesn't draw," he said, "is because the fire hasn't been hot and furious enough." Of course we thought a fire which cooked food for forty boys every day was pretty hot, but why argue with a tinner? Touching a match to the wood and opening all the drafts, a miracle was expected but didn't materialize. The wood burned, but not furiously

and smoke curled out of every joint in the pipe and around all eight lids on top of the stove.

Calling for a ladder, the tinner ordered one of his helpers up on it to pull down the pipe. And before the lady knew what was happening down came the pipe. Having no pipe to check it, the fire burst into a furious flame and the lady shouted, "The fire, the new kitchen, the clean walls, the white ceiling," all in one breath. Mr. Tinner then had another thought and grabbing a bucket, he opened the front door of the stove and hauled the fire out into the bucket and walking through the kitchen deposited it outside.

By that time the lady had left for less smoky quarters and the tinner was left master of the situation. Everything is fine now; a new pipe that draws, the walls and ceiling, clean, and the forty boys of The Boys' Home in Omdurman are getting three square meals every day, well cooked and with no taste of smoke.

STORKS AND ONIONS

The name Kosti always brings to mind a picture of trees filled with storks. Around the steamer landing and along the main street of the little town, there are numerous *higlig* trees and these furnish the resting place for hundreds of storks, their great ungainly bodies on their slender legs making it appear as though they had a very precarious footing. Throughout the town they perch on the roofs of the little houses also. The market is quite large for this is a center for a large territory besides being a town of no mean size. This time there were great piles of yellow pumpkins which in season are replaced by similar piles of watermelons and a kind of canteloupe. Always there are onions until next to storks one associates Kosti with onions. The boat invariably takes on a cargo of grain brought here

from the villages and fields farther inland and transferred from the quay to the boat on the backs of half-naked black men who chant an Arabic song while they work—save when they stop to quarrel over some

triviality. Here one gets for the first time the peculiar (though not unpleasant) smell of the African village mingled, in the market place at least, with the sandalwood and spices and other odors which are Levantine.

ETHIOPIA

Mrs. J. S. Maxwell, Editor, Sayo, Ethiopia

MIRACLES IN ADDIS ABABA

By Agnes W. Bancroft, Addis Ababa, Ethiopia

One form of capital punishment out here is by shooting. The victim is strapped in a cement chair facing a cardboard (I am told), behind which are guns fastened in the wall.

A native man who was condemned to die was seated in the chair; the guns were fired, the bullets missed his heart, passing through his lungs and arm. He was freed. This is the law, if the guns do not kill the criminal he is a free man. In case of hanging if the rope breaks twice, the prisoner goes free. The friends of this man brought him to our hospital where he lay for many days hovering between life and death. He refused to listen to the Gospel from the lips of the evangelist and told him to go away and leave him alone. The doctor and nurse worked faithfully over this poor wreck and finally he recovered. This seemed almost a miracle.

Another miracle took place which was even more wonderful. In the days of his convalescence, this man listened to the message of Christ's love; he accepted Him as his Saviour; he went out from the hospital with a Bible under his arm. He believed that God had spared his life so that he might become a messenger to his own people in Moroko, seven days journey from here, to tell them what Christ had done for him.

FROM VILLAGE TO VILLAGE

(Concluded)

Our Sayo Church has scores of villages to reach that likely contain other Matasheis. At least they contain hundreds of souls still in the darkness of sin. We are making an honest effort here to reach as many of these as we can. Now for the past several weeks 45 meetings have been held in as many villages every week-end, Fridays to Sabbaths inclusive. In addition our workers reach other villages less frequently. Those who go out are not just paid evangelists or the foreigners. They include several volunteer workers. Our infant Church is not large, at present 44 members. But if the Lord wills, we shall likely be receiving from 20 to 25 more before 1933 ends. Our people are learning to give, learning to pray, learning to teach their neighbors and even distant villagers. The turn-over in Africa seems rather large. Already we have lost three by death and one by dismissal in less than two years.

This band needs your help. The strong ought to help bear the burdens of the weak. That is Scriptural. So pray for this little Church. Give of your means. But do not forget Matashei and kindred souls like him, who are finding Christ these days and yet who need to be strengthened and encouraged not only by God-sent dreams but also by their more fortunate brothers and sisters in America. This is some little way from Macedonia but that same cry goes out: "Come over and help us." What do you say?

EDITORIAL

MRS. JOHN P. WHITE, Editor, 1503 Dormont Ave., So. Hills Br., Pittsburgh, Pa.

"GO TELL"

Our hearts thrill anew on Easter morn. We read again the simple record. In the early morning three women pass out of the city gate and make their way to the Garden Tomb, bearing spices to annoint the body of Jesus.

A question arises, as they walk along, "Who will roll away the stone?" Not daunted, nor discouraged they go right ahead even to the very door, "And the stone was rolled away." Fit exemplars are they for Christian women of today who face difficulties manifold in their service.

Our hearts beat faster as we go over the story line by line—the empty tomb, the folded clothes, the Angel, the word to the women, "Go tell."

This word echoes down through the centuries; it is the command to the church, "Go tell." At this time the thought of our whole denomination is centered on Easter Evangelism. Whatever the method used in any local congregation, the personal message is for each and every woman—"Go tell." Tell that the grave could not hold the Lord of life; tell that He is alive today; tell that He lives in the hearts of millions of men and women over the world; tell that by His death he purchased salvation for all who will accept. Yes "Go tell" that we have a Living Saviour.

If Easter be not true we would have no such good news to tell.

"If Easter be not true,
Then faith must mount on broken wing.
Then hope no more immortal spring;
Then hope must lose her mighty urge;
Life prove a phantom, death a dirge—
If Easter be not true.

"If Easter be not true—
But it is true, and Christ is risen!
And mortal spirit from its prison
Of sin and death with him may rise!
Worthwhile the struggle, sure the prize.
Since Easter, aye, is true."

BROADCAST TO OUR MISSIONARIES*

I feel myself highly honored to have the pleasure of sending greetings to the foreign mission fields of the United Presbyterian church. I must use my imagination to see you of India, Ethiopia and The Sudan as you listen in, but I have no trouble in visualizing the groups in Egypt in Assiut College and in Cairo College. I have been watching you in my mind for some minutes as you have been hurrying along to the colleges in the chill of the early morning. It comes to me that it is a striking coincidence that the radios over which you are getting our messages are in the two largest

*This Broadcast, by the Editor, went out over the air February 14th to Egypt, India, Ethiopia and The Sudan. Since many of our missionaries do not have the opportunity of "listening in" their friends have sent in numerous requests that this message be sent to them on the printed page.

Christian schools of higher education in North Africa—that the College for Girls is indeed the only Christian college for Girls on the African continent north of the equator.

I wish I could give you a word of cheer; I wish I could make you understand that even though there seems to be evidence against us the church still stands behind you. You know the character of our denomination; you know we have never wavered from the belief in the Eternal Son of God, the only Saviour of the world; we hold to all the teachings of the Bible as the revealed Word of God. There is no uncertain sound going out from our pulpits. But I wonder sometimes if some of our people have not skipped some of the verses in their reading for they seem never to have grasped that message on a mount in Galilee or those last words that fell from the lips of Jesus as he stood with His disciples on the Mount of Olives, and they seem unconscious of the fact that "The Mission of the Church is Missions," and that the business of the church is to proclaim the glad tidings of salvation to men.

I think I can put my finger on another weak spot in the church. Many of the members of the church are unacquainted with the work you are doing. They are not at every church service and they often miss what the pastor has to say on this subject. They have no church literature. It is a tragic thing that men and women who should be standing behind you today do not know of your work; they do not know of the closed schools, the reduced number of workers, the general retrenchment along all lines. I verily believe that if we could get this news to every member of the church that there would be an immediate response.

I want to thank my co-editors for their splendid help and I want to thank all, including the men, who contribute to *The Womens Missionary Magazine*. It is tiresome and irksome, I know to write after the wearying duties of an exacting day but I believe that you can do a large service now by sending fresh and full tiding to all our church periodicals and to personal friends letting people know of the widening doors that stand open before you in every field.

I want to say we believe in you. Do not get an inferiority complex because of criticism. We know you are not perfected saints—in fact we know you are quite human—but after due deliberation I want to say I do not know any better people on earth than we have in our mission fields.

We believe you are true to your commission—to the Master's commission. We did not send you out to go "on a common quest for truth" with the leaders of non-Christian faiths. With the exception of Mohammedanism the other man-made religions were old before Christ came to the world. They were bankrupt then. Jesus knew that before He came; He knew that men could never find a way to God without Him else why would He have come? It was because the truth had been brought to us, because we had found *The Truth*, because we knew the inadequacy of the non-Christian faiths that we sent you out to tell the glad tidings of a Saviour.

We believe that every one of you is holding up Christ, whether in pulpits, in schools, in colleges, in hospitals or clinics or child welfare centers, in orphanages or in industrial work. We believe that every one by oral proclamation and by your daily living is demonstrating the power of the living Christ.

These years have been hard on us. Many have been reduced financially. But there is something else—we have not been able to balance our spiritual budgets very well. The years of plenty injured us all—you on the field and us at home. God gave us so much provision that we did not seem to need His promises. But now we need them—we know we need them desperately. We had all grown rather proud of our work and we said, "Look at what we have builded! Look at our great schools, our splendid hospitals our wonderful institutions, our growing church—yes we said *"Our Church"*—as if we had done all this. Now we see clearly that Christ wants us to build *His Church*. We have all been humbled. May you on the fields and we at home learn new lessons of faith and trust and seek to know just what God's will is for the future of our work.

Let me tell you again that in every congregation there are people who are holding you up before the throne daily. We have you in our hearts; we think of you, not as often as we might; we pray for you, not as much as we should; we give to you not as much as we could but believe me, we love you.

For myself I want to say to each dear friend:

"I want you to know you are never forgotten
That the old, old days hid in memory sweet
Are still a part of my life that I cherish
Without them so much would be incomplete.
And you are mixed up with so much I remember
Your name so often I utter in prayer;
Never forgotten on earth or in heaven
Always the child of God's tenderest care."

MAGAZINE CLUB OFFER

Again we make a Club Offer—**Five New Subscriptions for Four Dollars.** The plan last year was highly satisfactory. Many new readers were added to our circle.

We wish to make plain the plan:

FIVE NEW SUBSCRIPTIONS FOR FOUR DOLLARS

Who is a new subscriber?

Any one whose name is not on our mailing list January 1, 1934.

How long is the offer open?

Through April, May and June, 1934.

Will renewals be accepted at the same rate?

Yes; but only if accompanied by a Club of five new subscriptions.

Dear Literature Secretaries, will you make every effort to secure at least one club of five members in every congregation. Then secure the renewal of every Jubilee Club member. This will require diligent solicitation but we believe you will not fail us at this time.

The importance of your service cannot be overestimated. The whole work of the WGMS depends in very large measure upon keeping our women informed. We have no other means of getting the messages of the Secretaries to our members, we have no other way as effective in spreading news from the fields. For the sake of the work so far to our hearts, and for the sake of the Master whom we serve let us do our part in this Kingdom work.

THE ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY

A MESSAGE FROM THE FIRST VICE-PRESIDENT

June 15-19, 1934, is the time, and Steubenville, Ohio, is the place for this year's convention. Plans are being made to make this a time of real inspiration. Every woman should feel her responsibility for helping to make this convention a success. There is money to be raised to provide for our work, there are delegates to be sent to transact the business, and there are prayers to be offered that we might receive God's guidance in all that is done.

We have been given a splendid opportunity to serve the Master. Whether we succeed in this service depends largely upon our interest. Our interest is measured by our gifts. I believe that the women of the United Presbyterian Church can do anything they make up their minds to do. Let us make it our pride and joy to carry on this work and put ourselves back of it as never before. What might we not accomplish if we were to yield ourselves whole-heartedly and unreservedly to the doing of the Master's will!

In these changing and difficult times it is most important that we keep close to God in prayer—in prayer that we ourselves may be kept true and steadfast, that our leaders may be women of vision and able to direct the work aright, and that all decisions which are made may be in harmony with the divine will. "Whatsoever ye shall ask in my name," says Jesus, "that will I do, that the Father may be glorified in the Son."

While conditions everywhere are challenging us, may God help us to go forward with the spirit and passion of Christ to still greater and more glorious conquests for Him.

Looking forward prayerfully and hopefully to the annual convention, I am

Sincerely yours,
Mrs. Wm. T. Lytle.

GREETINGS FROM STEUBENVILLE

The Fifty-first Annual Convention of the W. G. M. S. will be held in Steubenville, Ohio, June 15-19, 1934.

The Steubenville Presbyterial of Ohio is looking forward to the June Convention with keenest interest and joyful anticipation as hostess.

Steubenville, Ohio is the city to be honored, and the women of the First and Second United Presbyterian Churches are especially happy in their work of preparation.

Meetings of the Local Committee are being held regularly and every arrangement is being made for the comfort and convenience of those in charge of the Convention, the delegates, missionaries and visitors.

Further announcements will be made later in *The Womens Missionary Magazine*.

Mrs. E. E. Erskine,
Chairman Local Committee,
1055 La Belle Ave.,
Steubenville, Ohio.

ENTERTAINMENT OF DELEGATES

Lodging and breakfast will be provided for regular delegates, missionaries, members of the Board and those taking part in the program.

Life Members, Life Directors and visitors may be accommodated for lodging at rates given below, at the Ft. Steuben Hotel, Corner of Fourth and Washington Streets.
All outside rooms with bath—

Single person\$2.50 per day

Two persons, double bed.....\$3.00 per day
or \$1.50 per person.

Two persons, twin beds.....\$4.00 and \$5.00 per day
or \$2.00 and \$2.50 per person.

Also rooms may be had in private residences at one dollar per person.

Will all who plan to attend the convention, whether delegates, life members or visitors, please send names to Mrs. Carl H. Smith, 809 Lawson Avenue, Steubenville, Ohio.

All delegates arriving by train will please indicate time of arrival and station, when making reservations with Mrs. Smith. Trains bringing delegates will be met by Committee wearing badges marked W. G. M. S.

EASTER GLORY

The Lord is risen indeed.
He is here for your love, for your
 need—
Not in the grave, nor the sky,
But here where men live and die;
And true the word that was said,
“Why seek ye the living among the
 dead?”

Wherever are tears and sighs,
Wherever are children's eyes,
Where man calls man his brother,
And loves as himself another,
Christ lives! The angels said:
“Why seek ye the living among the
 dead?”

—Richard Watson Gilder.

MRS. McBRIDE RECOVERING

The best news of the month is the good word from the hospital that Mrs. Arthur B. McBride, Secretary of Indian Work, is making a good recovery. As perhaps all our readers know, Mrs. McBride was seriously injured in a wreck on the Pennsylvania R. R. a few weeks ago.

Constant prayer was made for the restoration to health of this devoted worker, and all will rejoice to know that ere long she will be able to take up her duties again.

THANK OFFERING DEPARTMENT

EDITED BY MRS. O. H. MILLIGAN.
905 Publication Building, 9th St., Pittsburgh, Pa.
Thank Offering Secretary

GIVING

Are you a giving person? If you are, the world will be giving to you. Are you a getting person? If you are, the world will be getting all it can away from you.

Do you give powerfully? Then power will come to you.

Do you give lovingly? Then love will come to you.

Do you give beautifully? Then beauty will come to you.

Do you give abundantly?

Then abundance will come to you.

For him who hath (and gives away what he hath) to him shall be given, and he who hath not (and clings to what little he hath) the same shall be taken from him that which he hath. He who saveth his life shall lose it, and he who loseth his life shall save it.—*From The Thought Farthest Out, by Dr. Clark.*

QUESTIONS FOR MONTHLY PROGRAM

Ye ought to support the weak and to remember the words of the Lord Jesus—It is more blessed to give than to receive.—Acts 20:35.

1. Give amount of first Thank Offering.

2. Give amount of Thank Offering for 1932.

3. Give amount of total Thank Offering.

4. What use is made of the Thank Offering?

5. How may we find more joy in giving?

"We praise thee, O God!

For Thy spirit of light,

Who has shown us our Savior

And scattered our night."

WHY THREE HINDU GIRLS GIVE THANK OFFERINGS

By Miss Fannie C. Martin

During the famine year of 1899 in India, just beside a mission house, three little girls, Lalo, Nikki and Lachmi, were left motherless, the Hindu father was very poor, but

he had a father's heart and it grieved him to see his children hungry and in want. They were girls, so no one in the Hindu religion cared for them. The father could look over to the mission house, and he knew that the little Christian girls in the school, had plenty to eat and to spare, but there was a great gulf between these little Hindu girls and those Christian girls in the mission school, not only were they Hindus, and could not eat food cooked by Christians, but the people, of this village, had taken a vow that they would never become Christians, so the father knew if he gave his children to the Christians, he would be breaking his vow. But he stood facing one of two events—Hindu death or Christian life. The father came to an Indian Christian and asked him, if he thought the mission ladies would take his three little girls. The Christian promised to ask us, of course we said we would, and this message was taken to the father. The father then suggested that he would send the three little girls into the cotton field and the Missionary or some Christian could go there and take them. But we said "No! we re-

ceive girls, we do not steal them, and the father must bring them to us." When the father realized that he must do his part, he did not refuse. So picking up the youngest and the other two following, they came across to the Mission house and all that the father could say was, "I give them to you and may your God remember them."

They were taken into the school. The neat clean school children were a new sight to them but soon they too were clothed and fed and in their right mind. They soon forgot their Hindu birth, and were very happy in their new found life. After a time it was noised among the people of the village that these little girls had been given to the Christians, yes given, so they could not pour their vengeance on the Missionaries, but on the father. They said, "And you have given your children to the dogs." The father said, "My children lay here before your eyes hungry and sick but you did not show the pity that is in the heart of a real dog." What could these Hindu women say to this? These women gathered themselves together, set out a bed, over it spread a white cloth, and seating themselves on the ground around this bed began weeping and mourning, for these children. They spent the night in mourning and performing the Hindu ceremonies for these (considered) dead. The noise of their mourning reached us at the Mission house and school. Yes, these children knew what was taking place in their village, just in front of the father's little mud hut. Would they run back and beg them not to mourn for them and assure them, that they were all well and happy? No, they wiped their tears away and sat with bowed heads while the missionary prayed in the name of Jesus that He would send His light and truth into their darkened minds.

These little girls have now grown up into honored Christian women, two of them the mothers of Christian families and one a high school

teacher, all of them leaders in the Missionary society. Only last year I sat in a thank offering service when I heard one of these, come forward and place her thank offering on the table and repeat "What fit return Lord, can I make for all Thy gifts on me bestowed."

THE CHRISTIAN'S SONG OF THANKSGIVING

From the study of nature, the ungrateful may well learn how to express gratitude to him who gave them being. The Scriptures tell us that "the mountains break forth into singing;" that "the valleys shout for joy—yea, also sing;" that "the trees of the wood sing out at the presence of the Lord." While these songs of nature make sweet melody to the divine ear, no music so gladdens the heart of the Creator, and no song calls forth such hearty responses from the angelic choir, as the song of thanksgiving from God's own people.

This song of thanksgiving is the one never-ending song of the redeemed in heaven. Learned they it after having passed the portals of the heavenly gates? Nay; but in this life, the Holy Spirit being their Instructor. Moses learned it at the burning bush; Miriam sang it, when, with her maidens, she led the great praise service of Israel; Abraham sang it when he received the Lord's promises, yet saw them afar off. It was heard in the gentle voice of Ruth, when she chose God to be her God and His people to be her people. It was the universal song of David, the sweet Psalmist of Israel. It was the song of Anna, the prophetess, in the temple, where she was permitted to behold the Christ-child. It was sung by the woman of Samaria as she made known the new-found Messiah to her people. It was sounded forth from the heartstrings of Mary as she broke the alabaster box of ointment in the presence of her Lord. Thus

the songs of thanksgiving have been echoed down along the centuries, with each succeeding era the notes becoming more full and harmonious, until at the present time no music stirs the hearts of God's people as the Psalms of gratitude and praise.

Whatever may have been the thanksgiving of the earlier ages, that of today should be especially joyful. But should gratitude *end* with a song?

Does God require nothing more at the hands of His people? Going step by step back along the centuries, we find that from earliest times God has been worshiped with offerings—some of free-will offerings, others of peace offerings, others of sin offerings, others of oblation, others of devotion, others of sacrifice. All these, according to God's instructions were to be given regularly, systematically, proportionally, and of the *first* and *best*.

The idolatrous and semi-civilized nations offer gifts to their gods to avert their wrath, and it is only under the influence of Christianity that the Thank Offering has come to be a part of true gift worship.

The joy of thanksgiving comes only to those who acknowledge the real source of all their blessings, and nothing so incites God's people to the giving of Thank Offerings as does reflection upon God's daily mercies and blessings.

How great and inexhaustible they are! "Bring nation after nation, kingdom after kingdom, to drink at this overflowing fountain, till the whole world shall partake thereof," and still God's goodness "flows on in an endless stream." Truly "giving doth not impoverish, neither doth withholding enrich." How are these wonderful blessings and mercies received? Are God's people always grateful?

Glance back over the past. Have thanks been expressed to God "day by day, continually?" And have they been proven with Thank Offerings that others may learn to love Him?

Have Christians made it the rule of their lives to thank God for the last blessing received before asking Him for another? Could they do this, even seeming calamities would turn into blessings, for, "A thankful spirit heals with a word and turns all it touches into happiness."

Oliver Wendell Holmes thus contrasts the unthankful and the thankful heart: "If anyone should give me a dish of sand and tell me there were particles of iron in it, I might look for them with my eyes and search for them with my clumsy fingers, and be unable to detect them. But let me take a magnet and sweep through the sand and how it would draw to itself the most invisible particles by the mere power of attraction. The unthankful heart, like my finger in the sand, discovers no mercies; but let the heart sweep through the day; as the magnet finds the iron, so it will find in every hour, in every moment, some heavenly blessings—*only the iron in God's sand is gold.*"

EASTER MORNING

He is here! The long watches are over,

The stone from the grave rolled away;

"We shall sleep," was the sigh of the midnight,

"We shall rise!" is the song of today.

O Music! no longer lamenting,

On pinions of tremulous flame,

Go soaring to meet the Beloved,

And swell the new song of His fame!

The altar is snowy with blossoms,

The font is a vase of perfume,

On pillar and chancel are twining

Fresh garlands of eloquent

bloom;

"Christ is risen!" with glad lips we utter,

And far up the infinite height,

Archangels the pæan reecho,

And crown Him with Lilies of Light!

—Frances L. Mace.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Ave., So. Hills Br., Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.

2. To give loyal support to each of the Seven Departments.

3. To so increase the Special Fund as to include an object in Egypt.

Thoughts to Ponder—"One says, 'A good idea!' Another says, 'A good idea! I'll work for it!' Which wins?" Be "doers of the word" today.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasur, India, \$4,350. Salaries—Home—Mrs. Hazel A. Birnbach, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Chicago, Ill., \$2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gore, Ethiopia; Miss Mary Coie, Khartoum North, Sudan, \$1,600. Total askings, \$8,630.

NEW YOUNG WOMEN'S SOCIETIES

Caledonia Presbyterian—Buffalo Riverside Dorcas Missionary Society—8 members—President, Mrs. Chester Hill.

College Springs Presbyterian—Clearfield Y.W.M.S.—12 members—President, Miss Evelyn McMath.

Detroit Presbyterian—Broad St. (Detroit) Y.W.M.S.—Littlefield Blvd. (Dearborn) Y.W.M.S.

Xenia Presbyterian—Glen Echo (Columbus) Y.W.M.S.—President, Miss Clarabelle Smith.

Note. If any new society has failed to report itself to the *presbyterial young women's secretary* or to *headquarters*—hence is not written in on the annual report blank, please report it to *headquarters* before April 15!

STAND STILL OR GO?

Life is full of difficulties for most people. Danger may lie just ahead—thus the necessity for standing still and taking stock of the surroundings. How necessary to have keen sight and balanced judgment! If problems present themselves, what shall we do? Follow Colonel Crockett's sage advice—"Be sure you are right, then go ahead!" This involves both standing still—*meditation*—and going forward—*decision in action*.

The Israelites came to a standstill

when leaving Egypt on their way to Canaan. The sea was ahead, desert was on either side and a pursuing army made them to be "frozen in their tracks." But God said to Moses—"Speak to the children of Israel that they go forward!" They had stood sufficiently long. God knew that the only course for these slaves was forward. It was right to go ahead. Victory in the distance was envisioned only dimly if at all.

Do you not suppose that we of this day may learn a lesson from those circumstances of long ago? Are we not also bidden to go forward? Do you not feel that missionary societies have tarried, more or less satisfied to make little or no progress, long enough? We know that the cause is right. It is God's work. Let us push on.

Because of unusual conditions in these last years—much financial trouble, indifference, coldness, opposition, the onrush of the world—some missionary societies are discouraged. Are such societies in a more precarious position than the Israelites just emerging from bondage?

April is a good month to start forward with enthusiasm. Nature is just ready to burst forth into leaf and bud, promising later fruitage. Loveliness, usefulness are abroad. Why may not God's finest creation—humanity—take on new life?

Progress means to go forward. May the home, church and missionary societies be linked up with full

purpose to further the Kingdom. "Be sure you are right, then go ahead!"

YOUNG WOMEN'S SPECIAL COLUMN

Mrs. Ruth Lobaugh Walker of Gore writes about one of the "little ones" of that land:

"Some time ago I wrote you about a little girl whose name is Hannah. *The Womens Missionary Magazine* printed something about her and I am writing to say that a friend saw the story of this little girl and her heart was touched by Hannah's need.

"All during the school year we have been trying to get in touch with Hannah. She has not been in Gore and no one could bring news of her. And then about a month ago, who should come smiling up the path but Hannah! Her mother had come to Gore for the Celebration of the Cross. Hannah had been allowed to come with the mother.

"Hannah told us how she had longed all through the rainy season to come to school but that the river between her mother's new home and Gore was so swollen that no one could cross it. We asked her if she would be permitted to remain for the few weeks left of the school year if we found a place for her to stay. She said that her mother would give her permission, but would not provide her food and clothing. We had a nice visit together and she promised to return to learn more about our plans for her.

"And then the next morning the post came in and there was a letter from a friend. The letter enclosed five dollars to be used in caring for *Hannah!* What an answer to prayer it was! How it warmed our hearts and renewed our faith in the One who never fails!

"And now Hannah is living with the mother of another little school girl just outside the Mission gate. She spends all her waking hours

with us, sewing, knitting and helping us about the house. It makes our hearts happy to see her happy and to know that back of all this is God's care for His little ones."

The name of *the friend* is not mentioned, Mrs. Walker acceding to the request of the donor, but she was eager for you to know about this Hannah.

TWO WEDDINGS*

"If the world loves a lover, surely most of the world likes to hear about weddings. We've had two to which we were invited and each has been interesting from one point or another. The first one was that of the daughter of the teacher in our city school. The girl was scarcely 16 and when the mother came out to tell us she was having the engagement last spring we said she ought to wait at least two years before getting Miriam married. She said she had no other thought than that the wedding would be some time in the future and the groom's people had not asked to have it right away. Imagine our surprise when we got back from vacation and learned that the date was set for the 22nd of September. The mother seemed worried but his people had insisted. We talked to Carolyn, the teacher, but she evidently couldn't help herself much. However, she did one thing we greatly admired—she refused to spend a lot of money over the wedding. Many people go deeply into debt and can scarcely ever get straightened out financially again. It is the groom's privilege, nay duty, to furnish the bride with her wedding dress and two or three other outfits as well. The bride's parents buy the groom's wedding suit, the wedding bed and bedding and a low stool-like chair. The bedding isn't

*This very interesting information came from Miss Laura Reynolds, Sangla Hill, the Punjab, India, to Mrs. Arthur McBride. We asked for the privilege of placing it in this department, as we believe that our girls and young women may be especially desirous of knowing all about such functions.

so extravagant, a cotton filled mattress, a cotton filled comfort and perhaps two other pieces of cotton coverings. Carolyn served a most simple tea after the ceremony.

It was a church wedding with all the people around looking on, but no fancy decorations, just two bouquets of flowers to brighten up the building. Our Sangla pastor can make a ceremony impressive without making it long, so it was all over, even the signing of the register, within fifteen minutes. He does believe in making the couple hold hands while he ties the knot but Miriam wasn't used to such boldness and though the lad held tight she managed to get her hand loose and jerk it away. He was quite a stranger to her. I doubt if she'd ever seen him until the evening before, though she had heard lots about him from the time of the engagement at which he was not present. It wouldn't be so easy to go away with a strange man even though he had been pronounced your lawful, wedded husband, and she left with him a couple of hours after the ceremony. She writes back that she is very happy.

The second wedding was in Shahkot three days ago. We were camped there. This girl was older and certainly much more mature. She had finished the eighth class four years ago, while Miriam was still in the fifth though behind in her school work because of illness a few years ago. Sosan (means Lily) lost her father, a self-support pastor, last March. Some two years ago the father had made an "arrangement" for her but the mother had never been happy about it because she had heard that the boy wasn't particularly strong and had had to go to the hospital for an operation. We made inquiries and to the best that we could learn he had left his appendix in the hospital, otherwise he was quite healthy. We tried to explain to the mother that the lack of an appendix didn't make one ill for life, but she wouldn't listen to

us. I even told her I'd lost my appendix several years ago but that wasn't any comfort. Her husband was in bed for almost a year with creeping paralysis before he died and it was toward the close of his illness that they worked so hard to break the engagement. Her husband's illness made her wary of physical weakness in the husband of her girl. They finally succeeded in breaking the engagement without any more trouble than returning the ring and clothes. But as soon as that was broken, after the father's death, the mother began to search for a suitable husband for Sosan. She found it a bit difficult and was getting discouraged. A distant male relative came to the rescue and produced a worthy young school teacher. He, his brother and an uncle came on Monday evening about five o'clock. We were invited to eat dinner with them. They borrowed the cotton carpet from the Picken's tent and spread it down in their courtyard. The groom's party sat tailor-fashion on one side and we sat on the other, evidently we were to represent the bride. The bride herself did not appear though she took everything in without being seen! We hunted her up after the meal and found that according to village custom, she was wearing quite dirty clothes though this was an unusually clean village family.

The ceremony was scheduled for ten the next morning. We got over a few minutes before time and had to wait until 10:30. Again the cotton carpet was used to make a Church floor in the courtyard. A table and chair were placed for the village pastor, with two low stools in front of the table for the couple. This particular pastor is extremely long-winded and for a half hour he dwelt on the duties of the bride toward a husband. I thought he wasn't going to give any advice at all to the boy, but he did counsel him in about three sentences. This couple didn't have to either stand up or hold hands. The boy produced the two

rings out of his pocket, handed them to the preacher, who handed them on and by and by they reached the mother who got them on Sosan's *right* hand and they had to be changed.

After a wedding breakfast of Indian bread and curry the wedding party left by horse and buggy for a twelve mile ride to the station to get on the train for his home. Sosan seems to be keen on keeping the customs because after a few days she is coming home again for a month. Our unread village people have that custom, but the educated girls seldom follow village rules.

Two pages of weddings and I know you'll have had enough to

read without my writing about our work so far this winter. Suffice it to say we are in our second camp and will move on to the third shortly. Some of our meetings seem very much worthwhile, though I've tried to talk to a few women who were no more responsive than a stone wall. Those talks are hard and leave one feeling so utterly helpless. Fortunately for my morale there are many women who are eager to learn or to hear. I found one woman originally from the "criminal tribes" today and no one had ever before told here there is a Saviour. She was so glad to hear and I hope I may get to talk to her again. She appealed to me so."

INDIAN AMERICANS

Mission Study for Girls' Circles

By Mrs. J. C. Smith, East Cleveland, Ohio

ADVENTURES OF CAMP FIRE AND TRAIL

INVITATION — Strips of strong, brown paper wound flat about a twig. The name of the person to whom the message is to go is written on the outside with the words, "Unwind — a message." Inside is this verse:

Comes a fagot

To invite you.

Come unto our Indian Meeting.

Come unto this Place of Meeting.

This the time we should assemble—

(Time and Place)

As the guests arrive an Indian girl or a small "brave" may silently open the door, lead the way for wraps and to the council fire where all are invited to sit about the "fire." Indian music may be played from a victrola while the guests assemble. The following victrola records are fine:

20043 A & B "Chant of the Eagle Dance," "Chant of the Snake

Dance," both by Hopi Indian chanters.

17635 A "Navajo Indian Song."

77611 A "Medicine Song and Two Sioux Songs."

18418 "Song by an Indian Girl."

18431 A. "By the Waters of Minnetonka," sung by an Indian.

DEVOTIONS

Use "Change the fagots", as given on page 365 of the March issue. Have the "circle" slightly oval in shape, with the Indian Camp Fire with labeled fagots in the center as suggested. At one end of the oval have a small table or pedestal with a lighted cross. A simple one may be made from a heavy paste board box. A cross-shaped opening is cut in the front of the box. The box may be covered with black paper except for the cross-shaped opening. Over this opening from the inside is pasted one or more thicknesses of yellow or orange tissue paper. The back of the box has a small round opening into which is fitted a frosted bulb. If the room is in darkness,

the box will not show. Beside the table stands one of the girls in Indian costume with an open Bible in her hand. As each girl in the council picks up a fagot she names it as marked, Poverty, Sickness, etc., and carries it over and lays it by the cross. The Indian girl says, "Transformed by the shining Cross of Christ, this fagot is changed. Hear His words,"—(Read scripture as given for each. These should all be written on one sheet, and placed in the open Bible) Use the rest of the devotional program as given.

PROGRAM

Have an outline map of the United States on which are marked the "trails" from your home town to our Indian stations at Tama, Iowa, and Simnasho, Celilo Falls, and Warm Springs, Oregon.

1. Another Indian girl may conduct us along the trail to our Mission Stations which may be marked on the map with Khaki or brown paper tepees pasted on. Have a totem pole sketched beside the tepee with the name of the station.

As each station is reached, the Indian guide tells about the work and workers there as given in the first article in the March issue. See also Indian Department, p. 390, and other numbers of the magazine. Pass around pictures of Indians and workers at these stations. Search old W. M. magazines for them. February 1933 has some pictures of Indian homes on our reservations. Find all you can.

2. Sentence prayers for the missionaries and the Indians at these stations.

3. Leader:—"Sometimes it is very hard for Indian young people who have been away to school to adjust themselves to their old home life again, or to find positions that would take them away from it. One of the girls will tell us a true story illustrating this fact."

Girl tells the story, "What Shall I

Do?" p. 358 of the March issue, or, instead of this story a very fine dialogue, "Just Indian Girls Together," may be given. The leader and two girls are required. This effective little presentation, Price 5c, illustrates the same 'after-school' condition as does the story. Write Mrs. A. J. Randles, Literature Secretary.

Close with the words of the Kiowa hymn given slowly by the Indian leader of devotions.

"He who is heavy laden, let him come to Me and I will help him. My Spirit the most powerful will help you.

If you follow Me, I will help you.

BUSINESS SESSION

This is the beginning of the new church year. Make a list of things you want to accomplish during the year. Before discussing them this Indian Calendar may appropriately be read.

INDIAN CALENDAR

January—Moon of the falling flake.

February—Moon of the frozen lake.

March—Moon of the wind's loud voice.

April—Moon of the raindrop's choice.

May—Moon of the springing grass.

June—Moon of the sassafras.

July—Moon of the melon yield.

August—Moon of the clover field.

September—Moon of the reddened leaf.

October—Moon of the golden sheaf.

November—Moon of the bird's will flight.

December—Moon of the long good night.

—Hazel Harper Harris.

SOCIAL HOUR

Let us have "Something to do" this time. Bring patches of woolen goods as large as possible to cut into patches the size of an ordinary Post Card. Three hundred and thirty-six patches make a quilt. Do

not baste the patches together: the Indian women like to do that. Perhaps some older society will donate one and one half yards of dark flannel for bordering. The back may be made of dark canton flannel or a cheap cotton blanket. Send to any one of our Indian stations. Warm quilts are badly needed.

Are you having refreshments? Select from some of the foods the Indian gave the white man—potatoes—white or sweet, baked squash, tomatoes in any form, or combined with corn, succotash, etc. How about Indian pudding?

Book of the Month for Girl's Circles.

Three Arrows: The Young Buffalo Hunter. E. Ryerson Young.

Thrilling!

or

Women of Trail and Wigwam by Flora W. Seymour. Sketches of famous Indian women. Ask at the local library.

THIS IS TO BE A YEAR OF ADVENTURES IN GIRLS' PROGRAMS

The Indian Program is the first. The others follow:

May—"What is Happening?" Adventures with our Negro Young People.

June—Mountain Voices! A Call to Adventure.

July—Stay - at - home Adventures with Folks from Other Lands.

August—Adventuring with Our Women's Board.

September—Glorious Adventures with Christ in Prayer.

October—Adventuring with Daughters of India.

November—New Adventures in an Old, Old Land.

December—Adventures in the Land of Fluttering Wings, and in the Land of the Lion's Skin.

January—My Life an Adventure with Christ.

February—Adventures Led by the Spirit.

March—My Church Adventures with Christ.

HOME MISSIONS DEPARTMENT

Mrs. Wm. S. Cook, Secretary, 1201 Sixth Avenue, Beaver Falls, Pa.

MRS. CAROLINE POLLOCK

By Rev. H. Glenn Stephens, Superintendent, Frenchburg, Kentucky

Mrs. Caroline Pollock, for five and a half years a devoted worker in Frenchburg Mission was called to her Heavenly reward from the home of her daughter, Mrs. G. W. Smith, at Compton, California, February 18, 1934.

In the autumn of 1927 Mrs. Pollock came to Frenchburg to fill the position of matron of the Girls' Dormitory. She at once endeared herself to her fellow-workers and to the large group of girls in whose welfare she was so deeply interested and to whom she devoted herself so faithfully and lovingly. Not only in the school but in the church and com-

munity did she witness faithfully for the Master whom it was her joy to serve, and many lives were enriched through contact with hers.

It was with deep regret that when health failed she found it necessary to sever her connections with Frenchburg School and the associations which according to her own testimony were the "happiest and most satisfying she had ever known.

For a year she received loving care in the home of her only daughter where during the long months of weakness and suffering everything possible was done for her comfort and happiness.

Her friends and associates at Frenchburg feel a deep sense of personal loss in her going, but rejoice in

her now perfected happiness and in the rich reward which is hers.

Interment was in Fort Morgan, Colorado, by the side of her husband, who preceded her in 1923. With the daughter, there remains to mourn the loss of a devoted mother, one son, J. L. Pollock, of Omaha, Nebraska; also three brothers, W. E. Gale, of Los Angeles, California; F. A. Gale of Sioux City, Iowa; and Fred R. Gale of Detroit, Michigan. Besides these, a host of friends in Indianola, Iowa, and Fort Morgan, Colorado, in which places she had homes for a number of years and where she had large places in the interests of church and community life.

FRENCHBURG NOTES

Enrollment in the School shows a great increase this second semester. We have taxed the capacity of the school building to the limit. Our dormitory showed an increase, although not in comparison with the day school.

The winter months have brought the usual problems of heating and lighting and water supply. However we rejoice that we have been able to meet the situations and maintain our school in comfort and convenience.

The Sabbath School and church attendance hold up remarkably well. The attendance at Sabbath School has averaged one hundred and twenty all winter and the offerings have been quite good. The attendance at church does not run as large as in Sabbath School as is usual but has been gratifying. Miss Margaret Beveridge, in addition to her duties as secretary, has been doing some visitation work in the community the past month and we are hoping for results. A lamentable feature of the arrangement where the pastor is also Superintendent of the school is the lack of opportunity he has for pastoral visitation. However the Methodist church has secured a new pastor and seems to be taking on a new lease of

life so that we will have an ally in our spiritual work.

Plans are being made to celebrate our twenty-fifth anniversary during Commencement week. We would like to suggest a Silver Anniversary gift from our friends.

Letters are being sent to the Presidents of a number of the Societies asking that spring house cleaning time be an occasion to gather a contribution of Used Clothing for our store. Our stock is almost depleted and the demand still exists. We are praying that our letter will have an abundant harvest.

EZEL

The father of Rev. Mr. Davis suffered a paralytic stroke at his home in New Concord, O., about the middle of February. Mr. Davis left at once to be at his bedside. The work was carried on by the faculty during his absence. His father did not regain consciousness, but passed away February 18, and was laid to rest at Tranquility, O. I am sure that you will remember the Davis Family at this time of their bereavement.

In place of the Wednesday evening prayer meetings, three Cottage prayer meetings are held in different parts of the village each Wednesday evening. The attendance has been fine. Plans are being made for special meetings in March. Please remember these meetings in your prayers.

CRANSTON AND LANGELOTH

Miss Josephine Jane Zucchi, of the Cranston, R. I., mission is so happy owing to one whole family, consisting of the parents, three sons and a daughter having been brought to Christ.

The father was the first of the family to be converted. He became interested in the lesson cards that his little five year old nephew brought home. This man cannot read the English language. He carried the cards in his pocket. He was at home one day when Miss Zucchi called, and

asked her to tell him the story of the little cards, which she did. She gave him a gospel of John in Italian. A few days later he told her that he had never read a better book and asked if she had more books like that one. She then gave him an Italian Testament. This he reads regularly to his family, and also carries it to his work and reads to his companions at meal time. Some laugh, but others listen and are interested. Through the testimony of this man, another is being drawn to the Lord.

A Prayer Group has been organized, and meets every Wednesday afternoon. This is another group to add to Mrs. Boobyer's list.

Although the weather has been extremely cold, the Sabbath School and

church services have been well attended.

Miss Zucchi asks for special prayer for those in Cranston who are preparing to unite with the Church. I am sure that you will grant her request.

Mrs. Frank Lieske is rejoicing that the Langeloth plants have resumed work, which means so much to that community. She is also happy over the donation of a piano for their mission. Attendance at the various meetings kept up despite the cold weather.

The Juniors conducted a contest which closed with a Valentine party. Attendance, new members and learning the Books of the Bible were the points at issue.

INDIAN DEPARTMENT

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

UNITED STATES DEPARTMENT OF THE INTERIOR, OFFICE OF INDIAN AFFAIRS, WASHINGTON

To the Superintendent and all Employees of the Indian Service:

Following a conference of a Special Committee of the Board of Indian Commissioners and representatives of various Mission Boards engaged in Indian work, which recently met in Washington; attention is called to the pertinent statement from Bulletin No. 280, of the Board of Indian Commissioners as follows:

"The Congress of the United States, the successive Secretaries of the Interior and Commissioners of Indian Affairs, and the school and reservation superintendents, have again and again testified by legislation, executive orders and official statements to the value of the missionary work. The Federal Officers have recognized the missionaries as influential members of the authorized personnel on the reservations. The Government desires and welcomes the cooperation of the mission Boards

in all endeavors to promote the welfare of the Indians.

"The aim of both Indian Service employees and church workers is to fit the Indians to be self-sustaining, self-respecting American citizens. The Christian missionary was active in this field of service long before the Government, and the missionary has an essential function in the cultural development of the Indian. No effort should be spared to encourage effective cooperation and prevent misunderstanding and friction. Religious education and character training are necessary factors in the development of the Indian.

"In order to further effective cooperation all Indian Service employees are expected to maintain an attitude of respect toward divine services and the moral teachings of religion. Adequate recognition of the status and responsibilities of the missionary as a part of the local program, independent and yet correlated with the Government program, will still further develop and make efficient the personal friendship and mu-

tual goodwill which should always characterize the relations of missionaries and Indian Service employees.

"Some members of the Indian Service may not be adequately informed of the nature and importance of the missionary's work and may not recognize how it fits into the complete Government program. On the other hand, the missionaries may not be adequately informed of the far-reaching social and community program being undertaken by the Indian Service.

"We suggest therefore that our Superintendents be responsible for call-

ing group conferences to be attended by missionaries, Indian church workers and employees, for the purpose of discussing the plans and objectives of the Indian Service. These conferences should develop lines of cooperative effort which will promote active participation in a common program.

"It is desired to emphasize the value of the missionary's service as essential to the carrying out of the full program for Indian welfare.

"CHARLES J. RHOADS,
Commissioner."

FOREIGN DEPARTMENT

MRS. J. D. SANDS, Secretary,
5542 Hampton St., E. Liberty Sta., Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS FOR APRIL AND MAY

Miss Hazel Bennett.....	April 4	Miss Elizabeth Wilson.....	April 21
Miss Henrietta Moore.....	April 6	Msis Mary Logan.....	April 29
Miss Eva M. Hewitt.....	April 7	Miss Helen V. Weede.....	April 29
Miss Elizabeth White.....	April 8	Miss Florence Jameson.....	May 13
Dr. Maria White.....	April 11	Miss Bernice Knowles.....	May 15
Miss Evelyn Cathcart.....	April 11	Miss Nancy Hadley.....	May 23
Miss Laura Reynolds.....	April 15	Miss Lois Kingan.....	May 23
Miss Estelle Robertson.....	April 17	Miss E. Verna Pillow.....	May 27

The friends and associates of Mrs. Arthur B. McBride have been much distressed over the injuries she received in the terrible wreck of the Pennsylvania Railroad train in Pittsburgh. She was on her way to Pittsburgh to care for some detail connected with her Indian Department when the crash came. She was seriously hurt and has suffered much pain but we are thankful that her life has been spared. At this time she seems to be improving and we pray that she may soon be restored to health and strength.

Estimates for another year's work have been received from all our fields and must be considered very soon. These estimates are the budget for the work of the year 1934-1935 and are the result of much study in the Missions—first by the individual missionaries as they plan for their own work and then by the different sta-

tions and later they are carefully gone over by the Association. Everything not actually necessary to the work is eliminated in these days of financial difficulty. Finally every detail in every one of the classes is gone over by the Board and, sad to say, some of the very much desired and really important requests must be refused. Then it is up to the women of the Church to say whether or not this work for which we are responsible can be done as estimated for. Pray that wise decisions may be made and that all of us may do our share so that none of this great work may fail because of lack on our part.

THE SUDAN

We rejoice that the Lord has permitted us to take a new step in the Sudan and that the long-talked-of School for Girls at Doleib Hill has actually been opened. Miss Elsie

Grove writes: "Our Girls' School opened with fifteen girls present; today we had twenty and there are still others to come in." She is not wanting many more until she has some knowledge of the language and gets things better in hand generally. They are having a Day School at the present time. Later when girls from a distance want to come in, it is probable that a Boarding Department will have to be opened. "The people seem to be very happy that they actually have a Girls' School. We have the girls separate from the boys now because we could not very well put them together at this late date; but we are hoping at the beginning of the school year to put the girls in with the boys for their Reading, Writing, and Arithmetic and separate them to give the girls their handicraft and other things which the boys will not be taking."

This is a great change for Miss Grove and it was very difficult for her to leave the work in which she had been engaged for so many years. We can readily understand that her last days in Khartum North were very full. She had been very active in the church there and the people were very loath to have her leave them. She plans to spend her summer vacation in Khartum North and attend the meeting of Association in August.

Some Egyptian Christians who work in Malakal were at Doleib Hill one day recently. They do not have any church there and meet in the home of some one of them and have their own services. As they have been wanting someone to go in from Doleib Hill to conduct services for them, Miss Grove has now promised to go and conduct a discussion group on "What It Means to be a Christian in Different Relationships in Life." They are to provide the transport for her.

Miss Grove tells a very interesting incident in connection with these men. When they were at Doleib Hill they gave the missionaries a good-sized piece of ice. No one there had a

freezer, yet they did want pie *a la mode*. So with two kettles, a large one and a smaller one, they fixed up their own freezer and actually made ice cream. Of course it was all the better for the thrill they got out of making it without proper equipment. It is hard for us in America to think of what it means to our missionaries to have ice cream in that far away land.

Miss Huffman of Nasir has written that all are well in that station and everyone is carrying on in his own department as well as possible. They have noon-day prayer meetings in the various homes and all attend regularly. She writes that they have been over a month without any mail. Of course they are looking forward to mail day. We can scarcely realize what it would mean to us to do without our *daily* visit from the postman.

ETHIOPIA

Dr. and Mrs. Pollock have been enjoying a couple of weeks' rest at a lower altitude than that of Addis Ababa. They were both very tired as this was the first chance they had to rest since the terrible days when three of their circle had typhus fever and additional work had to be carried by them as well as all the missionaries. They write: "Oh, how we have rested! We go to bed at 8 P. M. and get up at 8 A. M.; then to bed again from 1:00 to 4:00 P. M. and already are so rested." When three of the missionaries left on furlough the work had to be readjusted amongst those who remained, but the new missionaries are all taking hold and doing good work.

The Ethiopian missionaries as well as those in our other fields are facing a very great difficulty because of the exchange. Before America went off the gold standard, the rate of exchange averaged 4.75 Ethiopian or mountain dollars to one American dollar. Now the average is three to one, all of which means hardship to the missionaries and to the maintenance of the hospital. Since the em-

ployees' salaries and all local expenses are paid in mountain dollars, it can be seen that if they are granted the same appropriation in American dollars they are still automatically cut in a large amount. Dr. Pollock writes: "Looking forward to the common dollar, it really takes a lot of faith to carry on. I know the Board will do the best it can for us and I can assure you we will do our utmost to make ends meet."

We in America need to pray much for our representatives in the fields where so many difficulties are met in living and in financing the work on a reduced valuation of the dollar. Let us not forget them in our gifts and in our prayers.

EGYPT

The News-Letter from Egypt has just come to hand and is a most interesting account of the work that is being carried on in our various stations. There are many interesting incidents related of the work and of people touched by the teaching in the schools and in the evangelistic work. The schools have all had their half-year examinations and are busy at work again. Not all the scholars have shown the desired progress but some failures help to stir up one's powers and as they have found some of the weak spots they are preparing to concentrate on them. The attendance has in most cases been up to that of last year, although a few have been taken out of the schools on account of the propaganda of last summer. We noted especially the report that in one of these schools the Moslem girls who at the beginning of the year objected to Bible Study but sat in the class for that period were quite anxious to take the examination. Their answers seemed to indicate that they absorbed more of the subject than some others. The spirit in the schools has been very good in spite of the fact that the teachers have been receiving a small part of their former salaries—less than half, in fact. But they appreciate the op-

portunity for carrying on in their work, for jobs are so scarce.

The evangelistic work among the women is gradually gathering women into little groups in the homes and they are learning to sing and pray. There are now eleven women's meetings held in and around Alexandria each week, with two more being started. They are also praising God that they are having volunteer leaders for some of these meetings. In different stations the World Day of Prayer was observed. In some of these, little groups met for prayer and fasting in the morning and a large, common gathering was held in the afternoon. It is a day much loved and looked forward to by the women.

We are glad to know that Mrs. Robertson, who has been quite ill, is regaining strength even though very slowly. It is hoped that milder weather in the near future will bring more marked improvement.

In the Child Welfare work the members who come to the Center are gratifying. Miss Smith reports that the women are putting more effort into the care of their babies but they have a long way to go yet. She feels that some of them come late to avoid listening to the Bible lessons but many of them get the message day by day.

The Bible Women's work was resumed after the holidays with renewed interest and vigor in all the stations. Mrs. Seiver reports that Sitt Diwan, one of the first Bible Women to work with Mrs. Harvey and Miss Thompson many years ago, has passed away. Her life has been a blessing to many and her faith an inspiration to a large circle of friends. Her influence will long be felt in the many lives she reached for Christ. Truly she was a "mother in Israel."

The Seventh Near East Medical Congress stirred up things a bit at Luxor for a few days. Dr. and Mrs. Hutchison and Dr. and Mrs. Giffen attended these meetings and enjoyed especially the sunshine there. These

doctors seem to think that even though the medical men did not take their programs too seriously still this Congress was a great step in advance of anything that Egypt has done before in the way of conferences for medical people. There were perhaps two hundred doctors present from Egypt and the Near East. They had a good program, it is said, some good lectures, banquets, teas, and visits to the tombs and temples.

Miss Ella Barnes of the Fowler Orphanage is making her plans to come home on furlough and has been very busy getting things in order to turn her work over to Miss Lightowler. It has been a very strenuous year in the Orphanage as it was considerably affected by the propaganda during the past summer. They, too, have been feeling the effect of the reduction in the value of the dollar as it gives a big cut in all their salaries. It falls very heavy on some of the families especially and Miss Barnes has had many times of anxious thought over the Orphanage accounts. This Orphanage is altogether a venture of faith as it does not receive any funds from either the Foreign Board or the Women's Board for its support, other than payment of the missionaries' salaries. Many friends have helped the work in the past years and the leaders still have faith that this work can be carried on. They feel that the Lord has some great purpose in sending these difficult times to all of us. May we not fail to learn the lessons He would have us learn, and may we not forget to pray for the work in all its different phases in Egypt, and that God may give His blessing upon the work and strength to the workers.

INDIA

For several years we have been thinking and planning, building and paying for the new hospital at Sialkot to take the place of the one built so many years ago for the suffering and needy women and children of that district. We are happy to know that

this hospital has been officially opened with great ceremony by Sir Herbert Emerson, Governor of the Punjab. Among other things he spoke of the removal of prejudice and ignorance among the people and of the unselfish service of the missionaries. He closed his address as follows: "It is fitting that this hospital should be, and should remain, a memorial to the gallant band of women missionaries who have given their lives in the service of India. That the work in this district has won the confidence of the people is proved by the scope of the activities carried on and the accommodation for patients which it has been necessary to provide. No pains have been spared to make the equipment thoroughly up-to-date. The staff is large and well qualified, and in Dr. Hunsberger the institution has a principal in whom the women and children of Sialkot have learned to place implicit confidence. I am particularly glad to hear that the training of nurses is being extended and that there is in the city a health center for maternity and child welfare work. The public of Sialkot would, I am sure, like me to express their appreciation of the generosity of the Missionary Society of the United Presbyterian Church of America which has made this possible; to congratulate those who have taken part in the design and construction of the building and to thank Dr. Hunsberger and her assistants for their untiring work among women and children of this district. I have now great pleasure in declaring open the Memorial Hospital for women and in wishing it many years of successful work."

Reports have come telling of the work done in camp during the winter. The workers are going to three, four, and five villages a day and sometimes have women visit at the tent before they start out. Some of the meetings seem very much worth while although some of the women are no more responsive than a stone wall.

Those talks are hard and leave the workers feeling utterly helpless. One woman was found who was originally from the "Criminal Tribe" and no one had even before told her there is a Saviour. She was so glad to hear and is eager to know more of His love. The pastors of some of the congregations cooperate with the missionaries and one especially, Sundar Das, keeps in constant contact with his villages and his people and above all he really teaches the Bible stories to the women. So often our workers think if they teach the men their work is done.

Miss Minnie Beatty of Abbottabad, one of the northern sections, is the only one of our regular missionaries who has a vacation during the winter season. She has been spending two weeks in different places, among them Lahore, and was having a pleasant time. She visited Miss Brandon in Kinnaird College, heard some very good lectures, and attended the Indian Empire Exhibition, which was full of interest. Miss Beatty said: "The earthquake in

India has been terrible. How kind of the Father to spare Mr. and Mrs. Downs at the Taj! Had we followed our original plans, perhaps we might have been in that vicinity at the time of the quake." We are thankful that none of our missionaries have suffered from the earthquake which brought distress and death to so many in the different parts of India."

Our sympathies go out to Mrs. Downs in India who recently received a message from America that her mother, Mrs. C. B. Rice, had been called to her Heavenly Home. We also sympathize with Miss Evelyn McFarland whose mother passed away during the past month. We are glad that Miss McFarland of Egypt was home on furlough and could enjoy fellowship with her mother during the days of her weakness.

We pray a blessing upon these sorrowing ones and pray for all our missionaries who are striving so earnestly to preach Christ to those who know Him not.

JUNIOR DEPARTMENT

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

THE MARKET

By Viola Bayne, R. N., Gore, Abyssinia

The scene is an open place with many people sitting around with their produce spread out before them. They have many little soiled rags on which they display their goods consisting of coffee beans, salt, lime and small white beans, eggs, dried peas, bananas, lentils, pepper, ginger root, corn, wheat, spinach, potatoes, tomatoes and sugarcane. One seller has before him some needles, safety pins, colored cotton thread, tea strainers, buttons, a dipper or two, beads for trimming baskets, bells for costuming children or decorating pet sheep.

Carriers of wood, chickens or grass come along a path through this market crowd. They do not stop but merely walk through the grain and

vegetable market on their way to the wood market which is in a separate place in the big market in Gore.

The sellers are in their places. A woman comes to buy with two table-spoonsful of coffee beans. She wants to exchange half of these for more than their worth. There is much talk. Both buyer and seller are seeking bargains. There is no compromise and the woman goes away calling to the seller such curses as "You're a donkey," "Where is your father?" "Die" or "Do you swear by death that you will not change your price for me?"

Another woman steps up to another seller and bargains for six eggs. The market price is five eggs for a dime and this buyer wants six. They soon agree and the eggs are bought. Another wants lima beans

for her coffee beans but since there are not enough beans she wants an egg thrown in.

A servant of a great man comes along. He pays for nothing but takes a little from everybody. He spies a bag of potatoes beside a woman and about ten potatoes on a cloth in front of her. He reaches for the ten but the woman outwits him and puts her hands over them. Then he grabs for the bag and while she is protecting that he picks up the ten potatoes in spite of her pleading to let them alone. Her only recourse is curses which she hurls against him.

This servant has just picked up a head of cabbage from another seller when he sees the missionary lady who has come to market also. The following conversation ensues:

Servant: Good morning Gifti, what are you buying?

Missionary: Good morning. I have come to see my friends.

Servant: Who are your friends? Am I not one of them?

Missionary: Can you be one of my friends and make all this trouble in

the market today? Why do you take things from these poor people?

Servant: Is not my master a great man? I am getting vegetables for my mistress. I do this every market day.

Missionary: Why did you take so many potatoes from that poor woman?

Servant: If I did not take them she would not give them to me. Should they not give something to my mistress?

Missionary: No, these people should not give to your mistress. She is rich and they are very poor.

By the end of this conversation many people gather around to hear what the missionary is saying and how the servant responds. The servant slips away and the missionary goes around speaking to some of her friends whom she has gone to invite to the services the following Sabbath. Then she makes a few purchases and starts homeward. As she walks along she is meditating on "the affliction and the oppression" of the poor and from her heart there goes up a prayer: "Redeem them (me) from the oppression of man."

TEMPERANCE AND REFORM

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., So. Hills Br., Pittsburgh, Pa.

WHY DO WE LET THEM DO IT?

A friend of mine, speaking of a picture that made a circus out of a baptismal scene in a picture she had seen filmed on the screen, asked, "Why do we church women not protest emphatically and decidedly when we see such scenes that ridicule the Sacraments of our Church?" Why don't we? I expect one good reason is that we are not indiscriminate movie goers and consequently we do not see the type of pictures that are the chief violators in this respect. But I expect there are other reasons that are not so good, indifference, a feeling that our protest will not mean much and an attitude of "let somebody else, let some other organization do it."

Yet we are millions strong, we have a power that, if exercised, would get us any reform we wanted, we have our fingers on a good many family purses that contribute to "the box office receipts," the lessening of which always strikes dismay into the producers' hearts, (if they have them, or consciences!) We could put an end to such picturizations if we would.

Have you seen a picture entitled "Marriage On Approval"? If you have not seen this picture, do not encourage the showing of it by going to see it; if you have seen it, you will know that it ridicules and belittles the Protestant Faith and its ministry throughout. It is a shame to have such a picture continue to

be shown! Why do we not protest? How can we and where? We can write to The Hays Organization, Hollywood, California, or to their office, New York City, and protest the showing of this picture, or of any picture or scene in a picture that ridicules or belittles the Protestant Faith, its Sacraments or its ministry. It is much better to make such a protest as an organization, writing as societies and as presbyterials, in which case be sure to give the number represented. If you have a State Board of Censors and you see any representation that you think reflects in this way, let your Board know of your feeling.

The Catholic Church is said to, and very evidently does, exercise a strict censorship over any picturiza-

tion that ridicules in the slightest degree any aspect of its faith. We have permitted such scenes to be shown to an increasing degree. Why do we let them do it?

Alcohol and Mental Efficiency

"I have better use for my brain than to poison it with alcohol. To put alcohol in the human brain is like putting sand in the bearings of an engine."

—Thomas A. Edison.

Alcohol and Physical Fitness

"I do not use alcohol: It has no place in the life of those who would be fit. Nor do I use it as a doctor."

—Dr. Otto Peltzer.

Noted Athlete and Runner.
(Reprinted from the *Vanguard*)

LITERATURE DEPARTMENT

MRS. A. J. RANGLES, Secretary

904 Publication Bldg., 9th St., Pittsburgh, Pa.

While sales for this year in the Literature Department have fallen somewhat below those of last year, yet the release of funds through the reorganization of closed banks has given us a working balance which has enabled us to publish new leaflets. We are glad to announce the following:

Our Alien Neighbors, 3c.

One Hundred Twenty Years of Service in Egypt, 10c (biographical.)

Our Heritage, 5c.

Our Indian Neighbors, 5c.

History of the Women's General Missionary Society, 20c.

The story of Robinson Memorial Hospital, (Price to announced.)

Departments of Work of the W.G. M.S., Free for postage.

Catalog—1934, Free for postage.

The M. R. A., 5c. Playlet.

Just Indian Girls Together—Dialogue, 5c.

This last named is not our own publication, but is recommended by

Mrs. J. C. Smith for girls' programs. You will want this and "Our Indian Neighbors" for your Indian programs in April.

THE LITTLE GREEN GOD, by Caroline Atwater Mason.

This book which may be read in one, not-too-long sitting, is now in its eleventh edition, revised and reduced in price to 60 cents. In view of statements published recently in regard to the status of different religions and Christian evangelization, allow me to commend this book to your reading. It is well worth while.

Address Fleming H. Revell Company, Publishers, 158 Fifth Ave., New York, or 17 North Wabash Ave., Chicago.

PRAYER CYCLE, 10c per copy, \$1.00 per doz., \$7.50 per 100.

QUESTIONNAIRE

1. Why did the Freshmen come to Knoxville College?
2. Why were three college graduates denied a vote?

3. "Do you call dat 'ligion?"— Whose question?
4. "Carrying coals to" — What place?
5. "This work will be carried by our heads"—Whose prophecy?
6. "Missionaries do not steal girls."
7. How Hannah came to school.
8. Who made a novel ice cream freezer?
9. "Why do we let them do it?"

TRIBUTES

MISS ELIZABETH ANDERSON

The Women's Missionary Society of the Seventh U. P. Church, N. S., Pittsburgh, pays tribute in this manner to the memory of Miss Elizabeth Anderson, who was called to her reward Dec. 6, 1933. In her death we have lost one of our most faithful members. One who was serving as treasurer of our society at the time of her death, and one who had always taken an active part in all the work of the church as well.

To her bereaved family we extend our sincere sympathy, commending them in faith to the Savior whom she loved and served; and in a like spirit of faith saying of her passing, "Thy will be done."

Signed:

Mrs. George Mehaffey,
Mrs. Herbert Love,
Mrs. S. A. Work.

MRS. MARY MILLS ARMSTRONG

The members of the Women's Missionary Society of the United Presbyterian Church of Pittsburg, Kansas, pays this tribute of love to the memory of our sister, Mrs. Mary Mills Armstrong, whom God called home Sabbath night, January 28, 1934.

An ardent worker in the church while health remained, a faithful member of the Women's Bible Class and Missionary Society, a friend to all who touched her life. "She loved folks" and was loved by all who knew her.

A devoted praying mother, her children rise up and call her blessed.

A true friend, we love her memory. The world is better for her having lived, and we are better by having shared her love and companionship.

Committee:

Mrs. Mary T. Harshman,
Mrs. Clara B. Gibson,
Miss Jennie Dickey.

MISS MARTHA JANE HARE

The women of the Wheeling Presbyterian Missionary Society wish to render a tribute of love and appreciation to the memory of Martha Jane Hare, who was the faithful and efficient Treasurer for many years. She served long, she served

well—a valued and gracious member of our Presbyterial. One whose presence, with her warm greeting, her cheery smile and her wise counsel we shall always miss. Miss Hare passed away on the morning of Nov. 14, after a short illness.

Her work being finished on earth, her Master said, "Well done, good and faithful servant: Enter thou into the joy of thy Lord."

Mrs. G. K. Stewart,
Mrs. R. R. Kerr,
Mrs. Chas. H. Robinson,
Committee.

MRS. J. L. KIDD

The Woman's Missionary Society and the Mary and Martha Bible Class of the Emsworth U. P. Church desire to express their appreciation for the years of association with one of our Life Members, Mrs. J. L. Kidd, who passed to her heavenly home on January 3, 1934. She was a loyal, humble Christian, and her genial, cheerful, personality endeared her to us all. Her faithful service for twenty-three years as Contingent Fund and Association Treasurer of the Missionary Society, was an inspiration to all the members of the society. To the bereaved family we extend our sincere sympathy and commend them to Him who cares for his own.

Mrs. Richard E. Smith,
Mrs. W. P. Jones,
Mrs. A. R. McCormick.

MISS SARAH J. ANDERSON

The women of the three Missionary Societies of the First U. P. Church, N. S., Pittsburgh, Pa., pay this tribute of respect to the memory of Miss Sarah J. Anderson, whose death occurred January 15, 1934. She loved the church and her happiness was in attending all of its services. As a member of the societies in our church her voice was seldom heard in the business discussions, but her interest was manifested in the liberality of her gifts to the work. Almost her entire time was spent in the various phases of the work of the church especially that conducted by the Women's Board. Her presence will be missed in the church of which she was a member for many years also in other activities in which she was interested. No worthy cause was

ever presented, in which she was not ready to do her full share in contributing to its success. When the annual Thank offering occurred, some name was always added to the list of life members by her generosity.

We honor her memory and lovingly cherish the thought of another dear friend in the Heavenly home. May her life be an incentive to us to serve more faithfully the Savior whom she loved and trusted.

To her brother and his family we extend our sincere sympathy.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors and their works do follow them."

Miss Emma White,
Miss Jennie Carson,
Mrs. William Dean.

MISS GRACE GLASGOW

The Women's Missionary Society of the First U. P. Church, Seattle, desires to pay a tribute to the memory of Miss Grace Glasgow who was called home May 30, 1938.

Rarely do we find in one woman so many admirable traits. Her keenness of mind, broadness of interests, untiring energy and unflinching helpfulness, her devotion to friends, church and her Master combined to form an unusual character. She was loved and respected in a circle which included Washington, Iowa, where she grew up; the First U. P. Church, Seattle, where she was a member for thirty-six

years; Bellingham, where she was a high school teacher; India, where she taught four years in Woodstock college; and Bainbridge Island where she was living at the time of her death. Hers was a beautiful life spent in unselfish service and her works do follow her.

Committee.

MRS. RETTA THOMAS

In loving memory of Mrs. Retta Thomas, the Women's Missionary Society of the Mount Prospect Church, Thomas, Pa., wishes to pay the following tribute:

We shall miss her helpful presence at our meetings and in the active part she assumed in any enterprise the Society undertook. We shall miss her in the Sabbath school class and in her accustomed place in the church service, both of which she attended very regularly. She was cheerful, energetic, and one to whom strength came through prayer and reliance upon God. We wish to pay special honor to her memory because she was the last living, active member of our society who was also a charter member, her years of continuous service being fifty-three.

To her loved ones, particularly her children, a daughter, and the son and family with whom she made her home, we wish to extend our dearest sympathies. We think of her as one who still obeys the will of the Master and who is "serving in another room."

The Committee.

BOOK REVIEW

MAHATMA GANDHI—HIS LIFE, WORK AND INFLUENCE

By Bishop Jashwant R. Chitambar

John C. Winston Co. Price \$2.00

It is not without some feeling of relief that one finds in this volume by an Indian a study of Gandhi which is reasonably unbiased. Bishop Chitambar's stand on both politics and religion being different from Mr. Gandhi's, his treatment of the latter is critical yet sympathetic.

Two points of interest stand out in this study. The first is political. The author who favors Dominion Status rather than complete independence for India, declares Gandhi's program of non-co-operation and civil disobedience has failed. This is chiefly due to two reasons: Mass civil disobedience, contrary to prediction, does result in violence; and the "question of bread and butter cannot be solved by non-co-operation or by civil disobedience."

The second major point of interest is religion. The question is often raised as to whether Gandhi is a Christian. In the chapter on "Gandhi's Religion" both quotations from Gandhi himself and observa-

tions of the author definitely answer this question in the negative. Gandhi draws on the New Testament and uses many Scriptural phrases, but apparently does not class it above Ruskin and Tolstoy and certainly not above Hindu literature. He believes that Christ is God's revelation, but that in some respects Buddha is superior to Christ. Gandhi's religion is Hindu, with a belief in the Hindu Scriptures, in rebirth, in the four castes (Varnas), in the protection of the cow and to use his own words "I do not disbelieve in idol worship."

To Bishop Chitambar perhaps the most impressive work of Mr. Gandhi is his campaign against Untouchability. To a Westerner the idea of working for the Untouchables while seeking to retain the caste system is, at least, slightly ambiguous, but probably all will agree that everything done for these outcasts should be encouraged.

Mr. Gandhi has renounced political activity for a year, so it may be that this marks the end of a definite epoch in his work. In any case the present volume, especially in the postscript, brings the story well up to date.

W. W. W.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

Miss Emma Dean Anderson, 1881, % H. C. Chambers, D.D., Gordon College, Rawalpindi, India	
Miss Ruth I. Ardrey, 1924	Sialkot City
Miss Helen Artman, 1920	Sialkot City
Miss Hazel Bennett, 1908	Gufranwala
Miss Kathryn Beattie, 1920	Martinspur
Miss Minnie B. Beatty, 1912	Abbottabad
Miss Rebecca Jean Black, 1921	Sialkot
Miss Lois Boyd, 1918	Sialkot
Miss N. Addaline Brandon, 1931	Lahore
Miss Theresa Brownlee, 1922	Sialkot City
Miss Evelyn Cathcart, 1925	Rawalpindi
Miss Laurella G. Dickson, 1897	Pasrur
Miss Margaret Fehlman, 1918	Lyallpur
Miss Betsey Fleming, 1918	Sargodha
Miss Ella M. Gordon, 1893	Campbellpur
Miss Vida J. Graham, 1922	Pathankot
Miss Nancy Hadley, 1904	Zafarwal
Miss Evva P. Hartig, R. N., 1924	Jhelum
Miss Eva M. Hewitt, 1930	Sangla Hill
Miss Kate A. Hill, 1896	Sialkot City
Miss Zarra S. Hoon, 1921	Rawalpindi
Miss Janette Howland, 1921	S. Sargodha
Dr. Reba C. Hunsberger, 1921	Sialkot City
Miss Flora Jameson, 1908	Sangla Hill
Miss Mary Kyle, 1904	Pasrur
Miss Olive Laing, 1912	Gurdaspur
Miss Sara Jane Lamont, 1928	Gurdaspur
Miss Mary Frances Lincoln, R. N., 1920	Sargodha
Miss Glendine Lundquist, R. N., 1932	Sialkot City
Miss Elizabeth F. McConnell, R. N., 1931	Sialkot City
Miss Lillian A. McConnell, 1902	Lyallpur
Miss Rosa McCullough, 1879	Gufranwala
Miss Maude M. Miller, 1925	Sheikhupura
Miss Henrietta Moore, 1898	Pathankot
Miss Sara A. Moore, 1917	Pathankot
Miss Jean Morrison, 1895	Rawalpindi
Miss Margaret L. Murdoch, 1924	Campbellpur
Miss Marian T. Peterson, 1930	Pathankot
Miss Willa Ramsey, 1921	Pathankot
Miss Laura Reynolds, 1924	Sangla Hill
Miss Louise Scott, 1916	Gufranwala
Miss Rose Shereda, 1928	Lyallpur
Miss Helen C. Sharp, M.D., 1932	Sialkot City
Miss Kate E. Spencer, 1918	Sargodha, North
Miss Vivian L. Trimble, 1921	Gurdaspur
Miss Helen V. Weede, 1928	Sheikhupura
Miss Georgia Wengert, 1920	Zafarwal
Miss Dora B. Whitely, 1911	Pasrur

HONORARY MISSIONARY

Miss Mary J. Campbell, 1894,
211 Mamillah Road, Jerusalem

NOW IN THIS COUNTRY

- Miss Roma B. Beatty, 1909, 400 W. 44th St.
Shadyside, Ohio
- Miss Frances E. Brown, 1928, 101 W. Tioga St.
Philadelphia, Pa.
- Miss Lois Buchanan, 1910, 217 S. Second St.
Monmouth, Ill.
- Miss Marie E. Cash, R. N., 1926
R. D. 6, Lebanon, Indiana
- *Miss Mary A. Lawrence, 1893, c-o Rev. R. E. Ayers
Harmarville, Pa.
- *Miss Mary E. Logan, 1891, R.D.2, Rushville, Ind.
- Miss Mary R. Martin, 1890, care Mrs. R. W. Thompson,
1502 S. 77th St., West Allies, Wis.
- *Miss Elizabeth McCahon, 1875,
281 Grant St., Pasadena, Calif.
- *Dr. Maria White, 1886,
Memorial Home, Penney Farms, Fla.

(*) Retired.

IN IRELAND

EGYPT

Miss Ella M. Barnes, 1911	Cairo
Miss Leota Cabeen, 1909	Alexandria
Miss Anna B. Criswell, 1905	Assiut
Miss Mary F. Dawson, 1922	Cairo
Mrs. Ada A. Dunlap, 1926	Assiut
Miss Davida Finney, 1914	Assiut
Miss Minnehaha Finney, 1894	Tanta

Miss Alta G. French, 1925	Assiut
Miss Elsie French, 1909	Habekiya School, Cairo
Miss Martha Glass, 1921	Luxor
Miss Eulalia D. Grether, 1929	Tanta
Miss Alice Grimes, 1924	Minia
Miss Rena L. Hogg, 1899	Assiut, Egypt
Miss May Holland, R. N., 1913	Benha
Miss Lois D. Kingan, 1926	Benha
Miss Bernice Knowles, 1932	Cairo
Miss Lucy Lightowler, 1921	Mansoura
Miss Helen J. Martin, 1915	Cairo
Miss E. Roxy Martin, 1901	Cairo
Miss Dora B. Mason, 1918	Assiut
Miss Ruth McCleery, 1931	Tanta
Miss Jeannette McCrory, 1916	Minia
Miss Lillian McClelland, 1928	Cairo
Miss Carol E. McMillan, 1908	Tanta
Miss Sara B. Meloy, 1923	Cairo
Miss Helen J. Noordewier, 1921	Beni Suez
Miss Marion Paden, 1902	Zagazig
Miss Venna R. Patterson, 1924	Luxor
Miss Frances M. Patton, 1922	Mansoura
Miss Estella Robertson, 1923	Cairo
Mrs. Rachel Tracy Selver, 1925	Fayoum
Miss Edna B. Sherrieff, 1920	Alexandria
Miss Isabel Simpson, 1931	Cairo
Miss Jane C. Smith, R. N., 1922	Cairo
Miss Nellie C. Smith, 1911	Benha
Miss Marie F. Tait, 1925	Zagazig
Miss Mary L. Thompson, 1917	Assiut
Miss Helen May Walker, 1930	Alexandria
Miss Laura B. Walker, 1904	Luxor
Miss Elizabeth S. White, 1924	Alexandria
Miss Ruth Mary Williamson, 1924	Tanta
Miss Margaret A. Work, 1924	Fayoum
Miss Laura Wright, 1921	Tanta
Miss Elizabeth Wilson, 1932	Cairo

NOW IN THIS COUNTRY

- Miss Margaret A. Bell, 1901, Tarkio, Mo.
- Mrs. Mary K. Coventry, 1918, New Wilmington, Pa.
- Miss Lucia Dwight, 1919, % Mrs. F. C. Oliver
3011 Woodland Ave., Wichita, Kana.
- Miss Alfretta M. Hammond, 1904,
State Hospital, Warren, Pa.
- Miss M. Evelyn McFarland, 1919,
R. D. New Wilmington, Pa.
- Miss Ethel L. Weed, 55 Elizabeth St., Hartford, Conn.
- Miss Esther W. Wilson, 1919, % Mr. William W. Wilson, New Brighton, Pa.
- Miss Ruth Work, 1904,
190 Stonewall Road, Berkeley, Calif.

SUDAN

Miss Mary E. Cole, 1919	Khartum North
Miss Una Cole, 1918	Omdurman
Miss Elsie E. Grove, 1912	Doleib Hill
Miss Ray Huffman, R. D., 1924	Nasir
Miss Aulora R. McIntyre, 1911	Omdurman
Miss Marguerite McClellan, 1926	Khartum North
Miss E. Verna Pillow, 1930	Khartum North
Miss C. Blanche Soule, R. N., 1921	Nasir
Miss Frances Turk, R.N., 1921	Khartum North

NOW IN THIS COUNTRY

- Miss Mary Jane McKnight, 1922, R.D.3, Volant, Pa.

ETHIOPIA

Miss Dora B. Arveson, R. N., 1930	Addis Ababa
Miss Viola M. Bayne, R. N., 1924	Gore
Miss Marjorie Faught, R.N., 1933	Addis Ababa
Miss Elizabeth McKibben, R. N., 1924	Sayo
Miss Ruth M. Nichol, 1933	Addis Ababa
Mrs. Ruth L. Walker, 1923	Gore

NOW IN THIS COUNTRY

- Miss Edith C. Anderson, R.N., 1929,
904 Publication Bldg., Pittsburgh, Pa.
- Mrs. Agnes H. W. Bancroft, R.N., 1929,
% Mrs. W. Kent, Lincoln Avenue, Magnolia, N. J.
- Miss Isabel Blair, 1922, Washington, Pa.
- Miss Mildred Klemela, 1929,
R. 3, Niagara Falls, Canada
- Miss Florence D. White, 1923, Cortland, Indiana

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..... Portland, Ore.
Miss Margaret Heazlett, 1185 Hilland Ave.,
..... Coraopolis, Pa.
Miss Josephine J. Zucchi, 12 Sixth St.,
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Miss Lou Berryhill..... Frenchburg, Ky.
Miss Martha Baird..... Frenchburg, Ky.
Dr. Esther Mitchell..... Frenchburg, Ky.
Miss Edna Sutton..... Frenchburg, Ky.
Mrs. Hazel Birnbach..... Frenchburg, Ky.
Miss Mae Beveridge..... Frenchburg, Ky.
Miss Margaret Beveridge..... Frenchburg, Ky.
Miss Thelma Porter..... Frenchburg, Ky.
Miss Gwentyth M. Spooner..... Frenchburg, Ky.
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Miss Lillabel Towle..... Esel, Ky.

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Miss Ruth M. Bemis..... Esel, Ky.
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Miss Sarah Conrad..... Esel, Ky.
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Mrs. Cleora Williams..... Arlington, Ala.
Mrs. E. C. Williams..... Arlington, Ala.
Mrs. Sarah Rivers..... Arlington, Ala.
Mrs. Pauline Blevins..... Arlington, Ala.
Rev. W. G. Wilson..... Camden, Ala.
A. W. Young..... Camden, Ala.
C. E. Shelton..... Camden, Ala.
Garrett Wilson..... Camden, Ala.
Annie S. Blevins..... Camden, Ala.
Leonora L. Starkey..... Camden, Ala.
Amanda Freeman..... Camden, Ala.
Ardelle Arter..... Camden, Ala.
S. P. Marsh..... Camden, Ala.
L. B. Willie..... Camden, Ala.
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Notice—The Bible Expositor and Illuminator, beginning Jan. 1, 1934, will continue to be a Quarterly in Monthly parts of 64 pages each. The three parts are sent quarterly in an envelope.

A Little Time Apart

Tuesday, 10 A.M.

"Come ye yourselves apart and rest awhile"

Pentecost

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice. Rom. 12:1.

Pentecost, or Feast of Weeks, or of Harvest, or Day of First fruits is from the Greek word, "fiftieth," and was observed by the Children of Israel on the fiftieth day or seven weeks after the second day of the Passover. It was the second of the three annual festivals of the Sanctuary, was limited to a single day. Two loaves of leavened bread representing the first-fruits of the grain harvest, were offered to the Lord; also ten suitable animals were sacrificed as a burnt offering, a kid for a sin offering, and two lambs for a peace offering. "The Lord spake unto Moses" in regard to this Feast Day (Leviticus 23:15-21).

It seems to me that Offering would be a good word to emphasize this Festival Day. Note the following: "meat offering," "first fruits" unto the Lord, "offer without blemish," "a burnt offering," "drink offerings," "offering made by fire, of sweet savour unto the Lord," "sin offering," "peace offerings," "holy to the Lord." *Let us not forget our offerings to the Lord.*

In Deut. 16:10 we read: "Thou shalt keep the Feast of Weeks unto the Lord thy God with a tribute of a free-will offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God, hath blessed thee. And thou shalt rejoice before the Lord, thy God, and thy son and thy daughter * * * * * in the place which the Lord thy God hath chosen to place his name there. *"And they shall not appear before me empty."*

In Acts 1:14 we are told the disciples by "prayer and supplication" observed the Pentecost, "with the women and Mary, the Mother of Jesus and with his brethren." "And when the day of Pentecost was fully come, they were all with one accord in one place." Then "they that gladly received his word (Peter's) were baptized."

Paul hastened, if it were possible for him to be at Jerusalem the day of the Pentecost. He said: "I came to bring alms to my nation and offerings." On his way to Pentecost, he wrote to the Corinthians: "Let every one of you lay by him in store as God hath prospered him," for the "collections of saints," and he would send "some one to bring their liberality (gifts);" and "he would tarry at Ephesus till Pentecost."

In ancient history we read, "After ten days from the Ascension which from the first Lord's Day is the fiftieth day, do ye keep a great festival on the day the Lord Jesus sent on us the gift of the Holy Ghost."

We have been observing the Resurrection or Easter, now comes the time for our offerings, at Pentecost, then expect Revivals. Have we brought the first fruits, the tithes, the offerings? Have we brought our sacrifices?

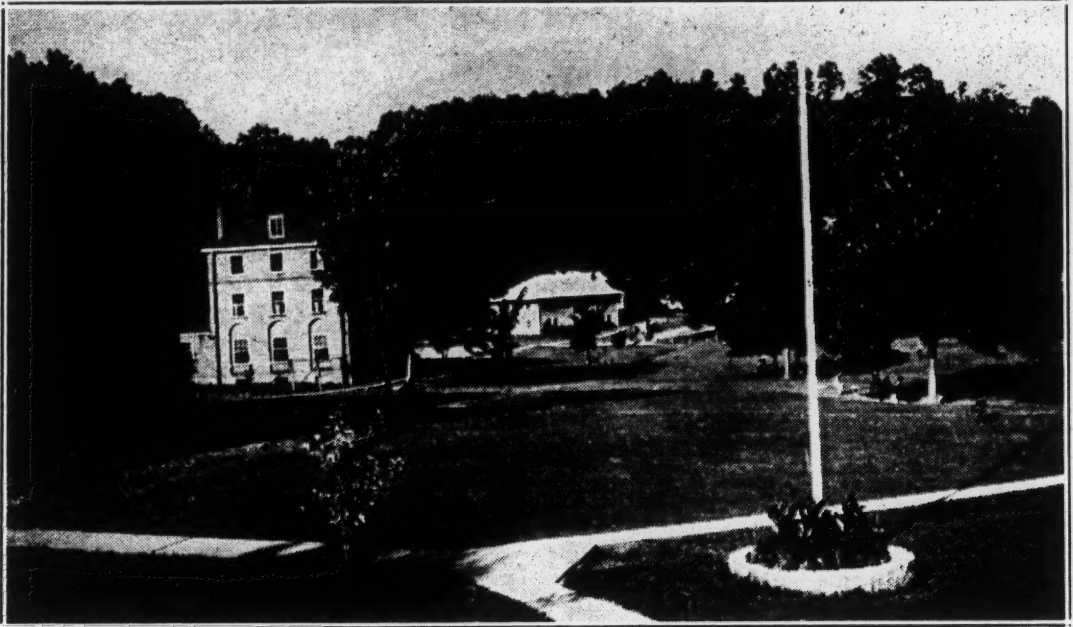
We have been re-living the sacrificial period of Jesus' life, recalling his suffering on the cross, and his resurrection. Have we given in return sacrifices of our own? O that we could be so grateful, so full of love and devotion, so willing to give up self and selfish interests that we could say with the Psalmist, as in the past we sang as we walked to the communion table:

"What fit return, Lord, can I make
For all thy Gifts on me bestowed?
I'll of salvation take the cup,
Before His people all.
To Thee thank offerings I will give
I'll pay my vows now to the Lord.
On God's name will I call."

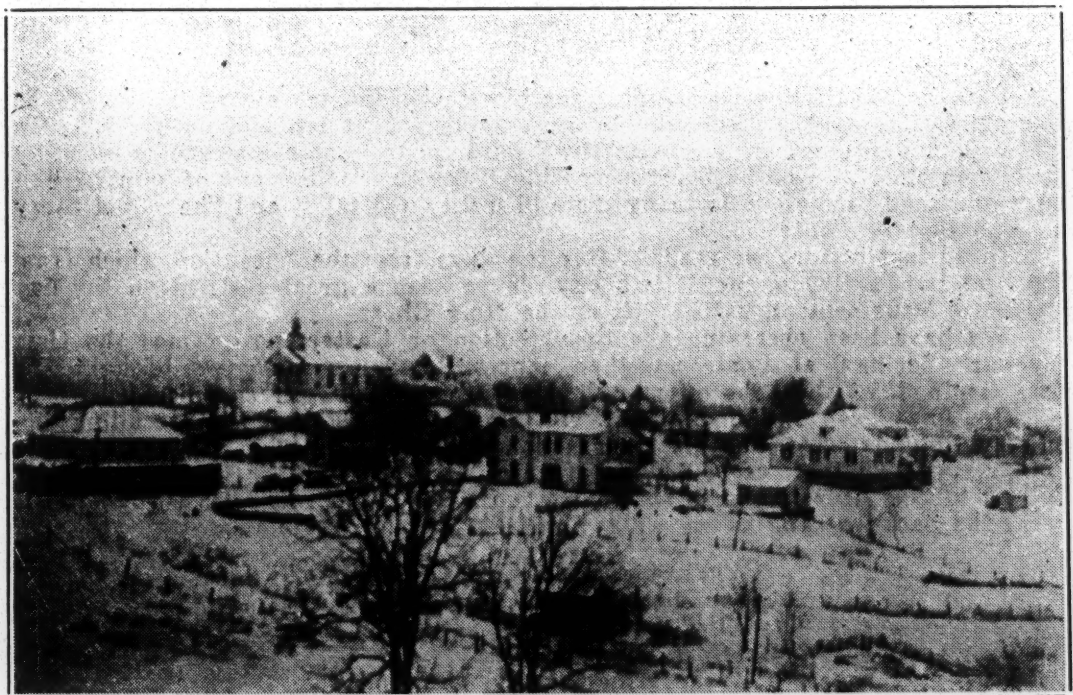
* * * * *

"Then shall sinners taught by me
Learn Thy ways and turn to Thee!"

—Mrs. Hetty Graham Evans, Reynoldsburg, Ohio.



Glimpse of Frenchburg Campus showing Flagpole, School Building and Hospital in background.



Section of Exel, Kentucky, showing our four buildings. From left to right on the hill in background: Church; to right of church, Parsonage; in foreground center, Teachers' Home; to right, Exel School.